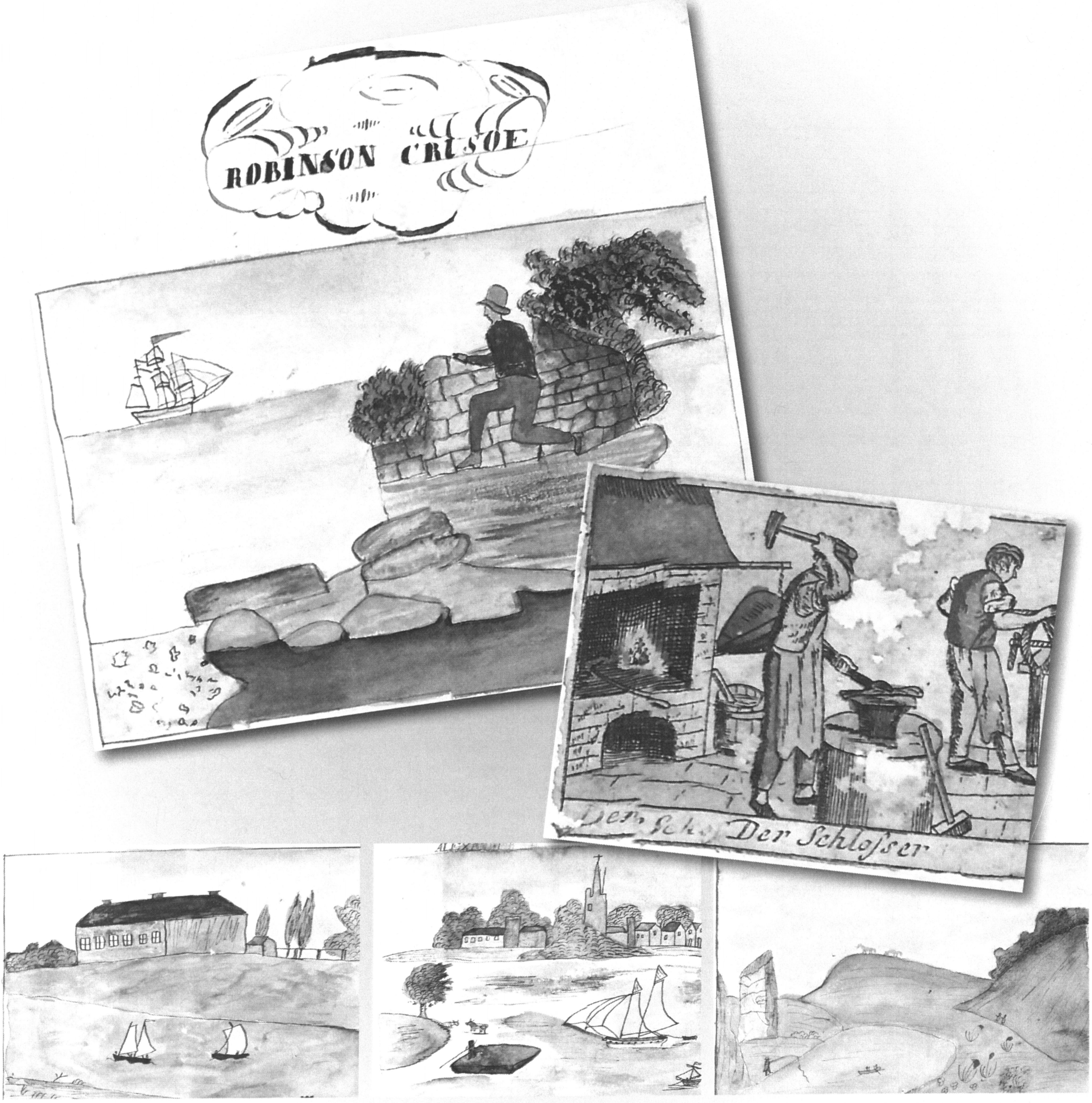
Shoreline

Vol. 18 • June 2011

For the Members of the Edward H. Nabb Research Center for Delmarva History and Culture at Salisbury University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In a Word

By Dr. G. Ray Thompson

Exciting days at Nabb! What a wonderful support system we have at Nabb! Our staff, volunteers, interns and a cadre of student helpers work with us to continue with both our educational and outreach missions. You've perhaps noticed that we have an extensive series of programs in which we actively engage both students and community members. We've averaged 16 presentations and exhibits during each of the past two semesters – no small feat for our "skeleton" staff. Our African-American History Resource Initiative has taken off and is being received very well. This year we have also been focusing on the rich heritage of our local towns and villages. We hope to produce a gallery exhibit on "Main Street" next fall, using, in particular, the rich artifacts from the Wicomico Historical Society Collection.

In this issue of *Shoreline*, we bring to the fore local education, a subject we haven't dealt with before in our journal. We hope you enjoy the labors of our writers who have delved into a vast array of local educational records in order to determine what education was like in by-gone days on the Eastern Shore. Also, we thank you for your continuing support of our efforts to make ever more records dealing with the Eastern Shore available to researchers. Our burgeoning artifact collection and the wonderfully diverse documents that we have obtained are sure to pique the curiosity of scholars and laypeople alike.

Enjoy the *Shoreline* and, please, if possible support our programming and exhibits with your presence. On a final note, for those of you who were unable to attend our annual fundraiser, (which provides income for our programming and our research assistant), it was a wonderful event – the beautiful Queen Anne home in historic Snow Hill provided an ideal environment for a wonderful afternoon of music, food and conversation!

Submissions

The Nabb Research Center is always interested in articles on the history, culture or heritage of the Delmarva region. If you or anyone you know is interested in writing for *Shoreline*, please send material, proposals, suggestions or comments to the attention of the "Newsletter Editor" as follows:

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Salisbury University
1101 Camden Ave.
Salisbury, MD 21801-6860

Or by e-mail to rcdhac@salisbury.edu. Please include the words "Newsletter Editor" in the subject line.

Hours & Closings

READING ROOM HOURS:
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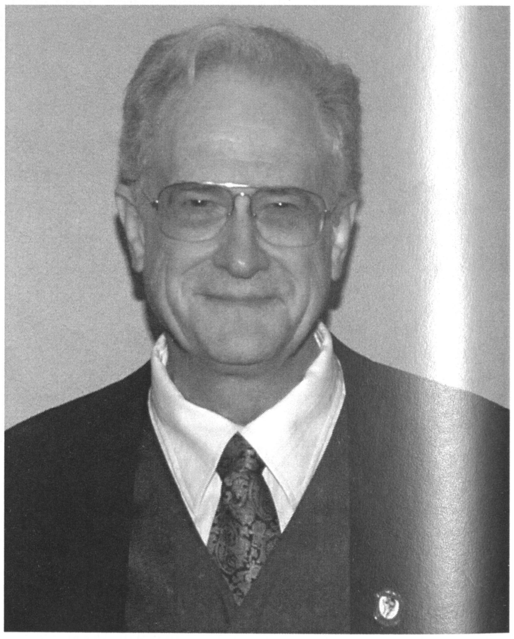
Tuesday-Friday: 10 a.m.-4 p.m.

GALLERY HOURS:
Monday, Wednesday and Friday: 1-4 p.m.
or by appointment (please call 410-543-6312).

CLOSINGS:
The Nabb Research Center will be closed
May 30; July 4; September 5



Dr. G. Ray Thompson

Shoreline

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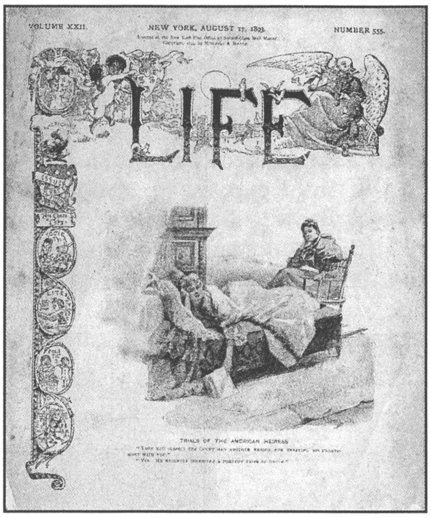

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The Evolution of Reading: Antebellum to the Early 1900s

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About the Front Cover:
The cover illustrations are watercolors from student copybooks. Many watercolors are among the sketches that Alexander H. Bayly made while he was studying in England in 1826. – Bayly Collection, Nabb Research Center.

Chipman, Cottman and Chapman:

Three Cs of African-American Education on the Eastern Shore of Maryland

By Clara L. Small, Ph.D.

Until relatively recently, educational opportunities for African Americans on the Eastern Shore of Maryland and the Delmarva Peninsula could be described as precarious. During the colonial and antebellum eras in many southern states, including Virginia, it was against the law to teach slaves to read and write. Starting during the Reconstruction Era and continuing on until the Civil Rights Movement, educational facilities for black students compared to their white counterparts could be considered far from equal.

Despite the unequal funding, dilapidated structures serving as schools, a lack of textbooks and supplies, and unequal salaries for the qualified teachers that were willing (and permitted) to teach in the area, education for African Americans was available. The threat of bodily harm and death was apparent to those who assisted in the education of black students. However, those threats did not deter attempts to educate blacks. Stephen Long, the first African-American school supervisor in Worcester County, MD, ignored those threats and paid the ultimate sacrifice of losing his life. Long was murdered in 1921 because of his work to make certain orphans used as farm laborers received an education. Fortunately, educators such as Charles Chipman, Kermit Cottman and Oscar J. Chapman continued the advancements started by the late Stephen Long.

Called "Professor" by many of his students, Charles Chipman (1888-1987), a native of Cold Springs, NJ, just outside of Cape May, came to Salisbury in 1915. Chipman had previously been offered a position at Tuskegee Institute, but after the death of Booker T. Washington, he decided to come to Salisbury. Chipman was appointed as school administrator of the Colored Industrial High School and also taught Latin, mathematics, chemistry, business and industrial arts. When he arrived in Salisbury, Chipman found that the school was a rented structure and in desperate need of repair. His first task was to convince the Wicomico County Board of Education that a new building with adequate facilities to suit the needs of the students, faculty and community was needed. The condition of the school was appalling to Chipman who had received a superior education in Cape May, NJ, and had graduated from Howard University in Washington, D.C.

In 1919, the black community in Salisbury raised $648.81 for a new high school building. One year later, the Wicomico County Board of Education allocated $30,000 for a building and equipment. In 1924, a delegation of black men led by James F. Stewart asked the Board of Education to recommend to Senator E. Dale Adkins to ask the State Senate to appropriate $20,000 to be matched by Wicomico County for the purpose of erecting a new high school for black students in Salisbury. The request was approved. After six more years of planning and construction, the new Colored Industrial School was built and renamed Salisbury High School in 1930. It was requested by the Home Economics Club that the school be named after Professor Chipman, but the Board decided against it.

Charles Chipman

Chipman's influence was felt beyond Salisbury High School. He served on many boards, councils and commissions, including the Salisbury/Wicomico County Commission on Inter-Racial Problems. The Commission was the recipient of the 1961 Sidney Hollander Foundation award – an award given to an organization or person for outstanding contributions in the achievement of equal rights. While on the Commission, Professor Chipman and other members worked with Salisbury community leaders to avert riots in the 1960s in Salisbury that had plagued other local communities. Chipman and other members of the Commission negotiated and successfully worked to open public accommodations to all people. Educational and economic opportunities were provided, training programs were established, and together, the members of the Commission worked to eliminate slum conditions and other problems in the county.

Chipman continued to work in the community, helping to preserve the John Wesley Methodist Episcopal Church in

Salisbury. Professor Chipman and his wife Jeanette purchased the property after it had become abandoned then deeded it to the trustees of the church. Built in 1837, the structure was the oldest remaining African-American church on the Delmarva Peninsula. It is now known as the Charles H. Chipman Cultural Center and serves as a community arts cultural center and museum. Chipman Elementary School on Lake Street is also named in his honor.

Professor Charles Chipman's greatest gift was to inspire his students to excel academically. His life is a testament to his work to improve the lives of his students, the community and all of the Eastern Shore. In short, he was a champion of all people.

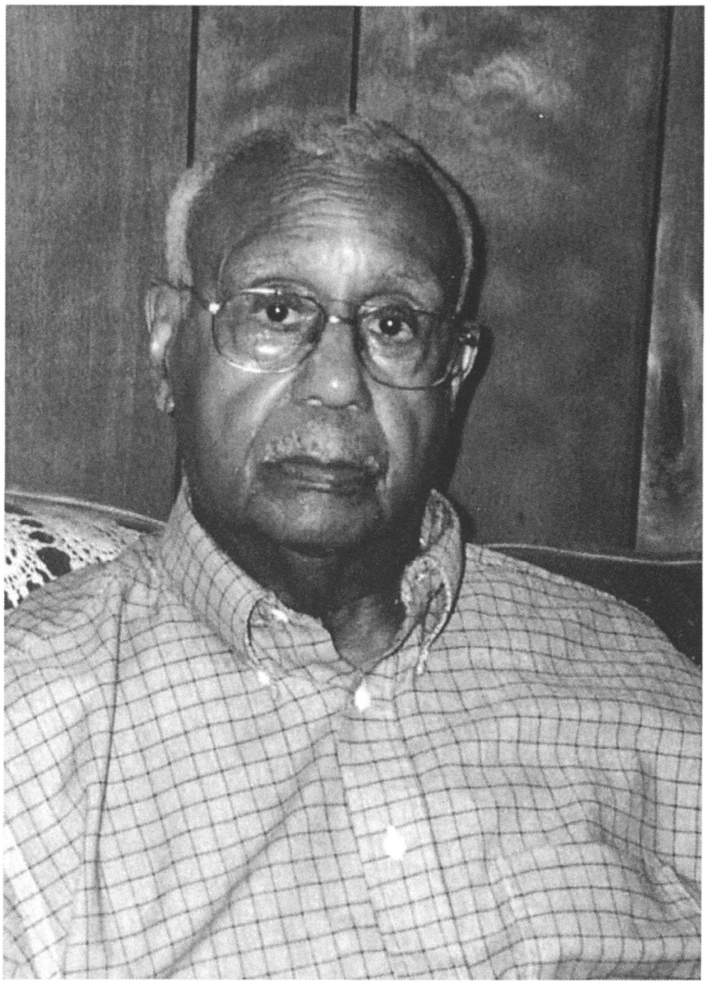
Similar to Professor Chipman, another educator, Dr. Kermit Cottman (1910-2007), gave his time and energy to educate the residents of the Eastern Shore. Born in Quantico, MD, Cottman was the great-grandson of a slave. As a child, he had been told that his great-grandfather was sold by his master on the slave auction block in Princess Anne, MD where Metropolitan Church now stands. Knowledge of his slave ancestry did not deter him from success. That desire later manifested itself into a career as an educator spanning over four decades.

While he was growing up, there were no schools in close proximity to the home Cottman shared with his parents and seven siblings. At the age of 10, Cottman and his family moved to Laurel, DE, after learning that businessman and philanthropist Pierre S. duPont had donated money directed toward rebuilding and constructing African-American schools. One of these schools was the Paul Laurence Dunbar School. Cottman attended the Dunbar School until he started to attend Salisbury High School.

In order to make it to school each day, Cottman was forced to either walk, catch a ride or both. Professor Chipman learned of Cottman's determination to make it to school and offered him the opportunity to live at his home throughout the week. Cottman respected Professor Chipman, but declined his offer and opted to live with relatives of his father. During his 12th grade year, Cottman's father was disabled, prompting him to want to quit school in order to help the family. However, his family would not allow him to do so. Cottman graduated from Salisbury High School in 1931. Inspired by reading *Up From Slavery* by Booker T. Washington, Cottman decided to attend Hampton Institute in Virginia.

Professor Chipman personally recommended Cottman to the administration at Hampton before he had even applied. He was accepted in 1932. While at Hampton Institute, he had the opportunity to meet many outstanding black leaders, such as Mary McLeod Bethune. He graduated from Hampton in 1936. Cottman received numerous job offers, but ultimately accepted a teaching position at Lincoln High School in Frederick, MD. At Lincoln, Cottman taught science and history, while also coaching the boys' and girls' basketball teams. At the end of the 1937-38 season, Cottman coached the boys' team to the Maryland State Championship.

While at Lincoln High School, Cottman attended a racial commission meeting with the principal of his school at the time. In attendance at this meeting was Thurgood Marshall, who would later become the first black United States Supreme Court Justice. The purpose of this meeting was to advocate higher salaries for black teachers in Anne Arundel County, MD. This meeting ultimately resulted in a lawsuit against the Board of Education in Anne Arundel County. This case was handled by Marshall and three other NAACP attorneys. In 1939, a judge ruled that the school district was guilty of "maintaining a discriminatory salary scale for public school on the basis of race and color."


Kermit Cottman

After leaving Lincoln High School, Cottman returned to his home, the Eastern Shore, in order to help the youth of the area and the community he loved so dearly. He also chose to return to the Shore because salaries had been equalized for black and white teachers due in large part to the lawsuit won by the NAACP legal team, led by Thurgood Marshall.

In 1939, Cottman was named principal of the Somerset County Greenwood Elementary School and High School in Princess Anne. In 1947, he became the first black supervisor of colored schools. That same year, he earned his master's degree in education from Temple University. Later, Cottman studied at Columbia University and the University of Pennsylvania. Once he became supervisor, he forged a bond between the parents of Somerset County, the school and the Board of Education. The black students in Somerset County also began achieving scores equal to or better than black students on the Western Shore. He remained in the position of supervisor of colored schools until the schools were integrated in 1969. From 1969 to 1978, he served as Somerset County supervisor of secondary schools. In 1990, the University of Maryland awarded him an honorary Doctor of Laws. Cottman was a life-long learner, and he encouraged others to do the same.

During his 41-year career as a leading administrator in Somerset County Public Schools, Cottman served in many other leadership roles, including the Webb Commission, that studied the future relationship between Salisbury University and the University of Maryland Eastern Shore, the State Advisory Council on Vocational and Technical Education, and the UMES Chancellor's Advisory Committee, among others. During his career, Dr. Kermit Cottman taught and enriched the lives of students of Somerset County and the region.

Dr. Oscar J. Chapman (19?? -1994), also a native of the Eastern Shore, devoted his life to education and to serving the needs of the community. Born in Stockton, MD, in Worcester County, Chapman endured the same hardships as Kermit Cottman as he worked toward earning his education. The only high school in the area that was available to him was Salisbury High School. Therefore, the only option for Chapman was to travel to Salisbury or to live with a family in Salisbury to attend school.

Oscar Chapman

Chapman was unique compared to most of his peers in Worcester County because his father, Capt. Henry Chapman, had served for many years as a trustee of the public schools. After attending the community schools for seven years, he enrolled at Hampton Institute, in Hampton, VA, to complete his secondary education. In 1932, he received a Bachelor of Arts in English from Lincoln University, PA. After graduation, Chapman began teaching high school in Denton, MD. In 1936, he received his master's degree in education and psychology from the University of Michigan, and in 1940, he earned his Ph.D. from Ohio State University. Before moving into administration as the president of Delaware State College in Dover, DE, (now Delaware State University) in 1949, Chapman worked as a professor at several colleges and universities including North Carolina Teacher's College, Tennessee State University and Morgan State University.

Chapman was recalled to active duty as a Reserve Officer in the United States Air Force in 1951 during the Korean War. As an officer, he made certain not to neglect his educational background. He was assigned to and responsible for the research programs at three bases located in New York, Illinois and Colorado. In 1957, after five years as an officer in the Air Force, Chapman was officially released from active duty with the rank of Lieutenant Colonel. After being discharged from the Air Force, Chapman returned to higher education. From 1957 to 1973, he served as dean of instruction at Lincoln University in Jefferson City, MO, before accepting a position as a professor of education at Salisbury State College (now Salisbury University), where he retired as Professor Emeritus in 1988.

Prior to his retirement, Chapman also served as an advisor to his friend Dr. Norman Crawford, then president of Salisbury University. He also served as an advisor to the SU chapter of the NAACP and to the Union of African-American Students at SU, a group that he founded in 1973. Through his numerous national contacts he was responsible for bringing outstanding black leaders and speakers to the Salisbury University campus, including political activist Dick Gregory, poet Nikki Giovanni and many others. He tirelessly worked to forge relations between Salisbury University and the University of Maryland Eastern Shore. Other volunteer efforts included working to improve relations between SU and the community and providing leadership training for SU students and fraternal organizations. Dr. Chapman also volunteered his efforts to help elementary and secondary schools in the area and encouraged college students to volunteer in after-school, evening and weekend programs.

Chipman, Cottman and Chapman all served in different capacities and sometimes at different levels of education, but their ultimate goals were very similar: to utilize their resources and to share their knowledge and skills with their students and the community-at-large. Their lives were devoted to education, and even upon retirement, they chose to remain involved in the community and to serve it as long as they were physically able. They were life-long learners and encouraged others to do so as well. Therefore, Professor Charles Chipman, Dr. Kermit Cottman and Dr. Oscar J. Chapman rightfully should be known as the "Three Cs of African-American Education on the Eastern Shore of Maryland."

Dr. Clara Small is a history professor at Salisbury University.

1872 Rules for Somerset County Teachers

- Teachers each day will fill lamps and clean chimneys.

- Each teacher will bring a bucket of water and a scuttle of coal for the day's session.

- Make your pens carefully. You may whittle nibs to the individual taste of pupils.

- Men teachers may take one evening each week for courting purposes, or two evenings a week if they go to church regularly.

- After 10 hours in school, the teacher may spend the remaining time reading the Bible or other good books.

- Women teachers who marry or engage in unseemly conduct will be dismissed.

- Every teacher should lay aside from each day's pay a goodly sum of his earnings for his benefit during his declining years so that he will not be a burden to society.

- Any teacher who smokes, uses liquor in any form, frequents pool or public halls, or gets shaved in a barber shop will give good reason to suspect his worth, intention, integrity and honesty.

- The teacher who performs his labor faithfully and without fault for five years will be given an increase of $.25 per week in his pay providing the Board of Education approves.

List of Rules were provided by Eleanor Mulligan, member of the Nabb Center Board of Directors, who found the list among her aunt's possessions.

Memories of a Woman's Education During the 1960s

By Page Insley Austin

According to one of the founders of the American Association of University Women, the opinion was prevalent during the late 19th century that women were unsuited to withstand the strain of intellectual activity and that higher education would impair their physical health. In response to the upholding of the state of Illinois' refusal to admit women to the practice of law, Justice Joseph Bradley wrote: "the natural and proper timidity and delicacy which belongs to the female sex evidently unfits it for many of the occupations of civil life ... the paramount destiny and mission of women are to fulfill the noble and benign offices of wife and mother."

By the time I graduated from high school (Wi Hi, 1958), higher education was no longer thought to threaten women's physical health, and the role of women outside of the home was slightly more acceptable. The fields deemed suitable for women, however, were still limited. Our yearbook reflected that of the 124 women who graduated from my high school class, 64 intended to attend college or pursue a career that required some higher education. Of the 51 women who named a specific career, 23 named nursing and 18 named teaching. Two brave women aspired to be chemists and one planned to be a doctor. By contrast, among the 44 of 120 graduating men who planned to attend college or pursue a career requiring higher education, three wanted to be doctors, four lawyers, eight engineers, five teachers and one a minister.

I attended college at Valparaiso University in Valparaiso, IN. I knew of only one other student from the Eastern Shore at Valpo while I was there. To my surprise, the Midwesterners thought she had a Southern accent. Although Valpo was co-educational, there were few female role models. Aside from physical education classes, in my four years of college, I only had five women professors. Four were in the traditionally acceptable fields for women: English and foreign language. The fifth, who taught sociology, was European.

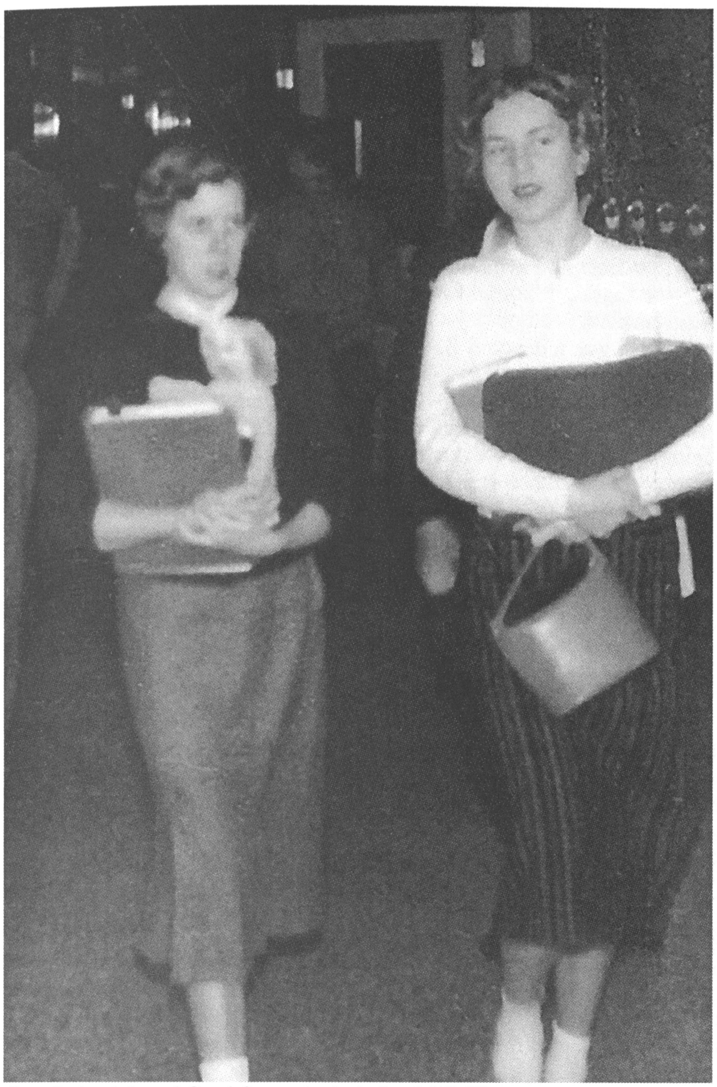
I pursued my master's degree in philosophy at Washington University in St. Louis. A woman graduate student in philosophy was sufficiently surprising to the male graduate students; at first they pretended I was not there. When I would ask a question during the student discussions before a seminar began, the men would direct an answer to the other men. At Washington University, I shared an apartment with a graduate student from India until she was offered a room in a private home. Through her, I met a group of Indian students, both men and women. Their culture seemed to have much more positive views of women's higher education.

After graduating from Washington University, I wanted to return to the East Coast to study for my doctorate. Princeton's materials advised that women seeking admission as graduate students must explain why the program they needed was only available at Princeton. Not being inclined to flatter Princeton, I applied to Yale instead. Although Yale admitted women to its Graduate School of Arts and Sciences, the university was still very much a male bastion when I was a student.

Women were not admitted to Yale College, the university's undergraduate program. The debate about whether they should, which was ongoing while I was at Yale, was revealing. Opponents of admitting women argued that it was essential that Yale continues graduating "a thousand male leaders a year," and that the presence of women in their classes would distract the Yalies from their academic focus. On the other side, some argued that women should be admitted in order to benefit the men by providing them female companionship.

Accommodations for male and female graduate students at Yale were separate but decidedly unequal. The men could live in suites on the upper floors of the Hall of Graduate Studies. Built in 1932, the Hall of Graduate Studies was the center of graduate activities. It included administrative and departmental offices, classrooms, and a dining hall where men were able to have meal plans. Women graduate students could live in Helen Hadley Hall, as I did my first year at Yale. Built in 1959 and named for the wife of a former Yale president, Helen Hadley Hall was located at the edge of campus, far from the Hall of Graduate Studies, the library and other University facilities. It had no suites and no dining hall. Although, theoretically, women students could eat at the Hall of Graduate Studies, few undertook the long hike through the streets of New Haven to do so.

The women of Helen Hadley Hall were a formidable lot. Many, like my roommates, were graduates of the Seven Sisters colleges, seven liberal arts women's colleges. The women I knew at Helen Hadley Hall were serious students. They were also tough, funny and full of life. At least when encountered en masse, we could also be frightening to young men. At the beginning of my first semester, the female-companionship-deprived Yalies, having no other place to go, staged a panty raid at Helen Hadley Hall. Amused, we older women stood at windows urging the boys to bring it on. One young man succeeded in climbing into a window, but faced a bevy of academic women, turned and fled.



Page Insley, left, and Carol Ormon in the halls of Wi-Hi.

Women teaching assistants were a novelty. When I arrived at the classroom to teach my first discussion section, all the seats at the table were occupied. The students sat frozen for a moment, their necks turning red and then they all stood, offering me their chairs. The Yalies were a joy to teach whether or not the presence of fellow female students would have inhibited their free-flowing discussion, certainly the presence of a female instructor not much older than they, did not. The downside was that I had to proctor final exams. Not only were the Yalies, who apparently thought it undesirable to shower or change clothes during exam week, notable odoriferous and their anxiety palpable, one had to walk blocks from the exam room to find a woman's bathroom.

Women were not admitted to Mory's, the private Yale club immortalized in a song by The Yale Wiffenpoofs, the oldest collegiate a capella group. The song, simply known as "The Wiffenpoof Song," begins "from the tables down at Mory's." Women students also were not allowed to use the Yale swimming pool. The reason, we were told, was that Yale men traditionally swam in the nude. The University did not propose to deprive the men of that benefit. Under pressure, the university finally announced that women would be allowed to use the pool at an early hour on Saturday mornings. No women showed up, so the university concluded that women really were not interested in the pool.

Other experiences were not unique to Yale, but illustrative of the times. One of my roommate's professors, the eminent historian Hajo Holborn, criticized her for wearing slacks to class on a cold day. My roommate, who had come to Yale after a year as a Fulbright scholar in chilly Berlin, succeeded in persuading him that slacks would be appropriate if there were a snowstorm. Professor Holborn also told my roommate that women would be able to achieve equality with men only if we stopped being the ones to bear children. Ironically, Professor Holborn's daughter, Hanna Holborn Gray, became Yale's first woman provost in 1974, Yale's acting president in 1977 and then president of the University of Chicago in 1978.

All new students at Yale were required to have health exams, which were conducted by senior medical students. After the usual questions about childhood diseases and vaccinations, the person conducting my exam – a man, of course – wanted to know how my father felt about my attending graduate school. At the time, I thought the question was a Freudian-inspired effort to probe my psychological relationship with my father. Since then, several women of my generation have told me that their fathers, unlike mine, did not think it appropriate for their daughters to attend college, much less graduate school. The question simply may have accurately reflected the common attitude among men about women's higher education at the time or at least men of my father's generation.

I do not remember any of us worrying much about dining halls, distant restrooms, Mory's, swimming pools or slacks. Yale was an exciting place to be for either gender. The women's liberation movement had not yet emerged, but change was soon to come at Yale and elsewhere. Women undergraduates were admitted in 1969, Helen Hadley Hall became a coed dorm the same year, and even Mory's finally capitulated in 1974.

It seems appropriate to conclude this account with the memory of a Dr. Thompson of Dorchester County told me when I saw him for a tetanus shot when I was home from Yale during a break from school. "There was a relative of yours," he said "who went to Yale before. When he came back all he did was sit under a tree and read books; he was no good for farming anymore." Perhaps higher education may have ill effects on men and women.

Page Insley Austin is a Nabb Research Center volunteer and retired lawyer currently residing in Salisbury.

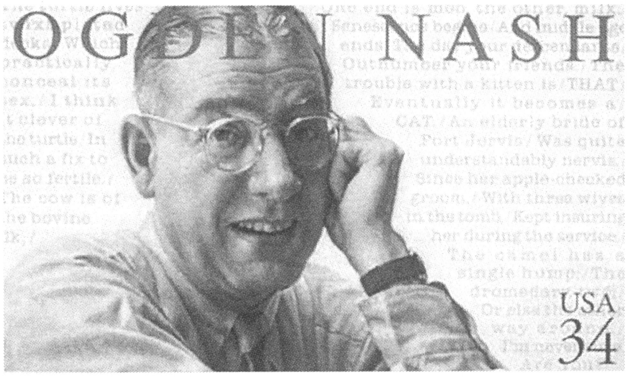
The Eastern Shore Writer: Prose and Verse

By Matthew Jankiewicz

The Eastern Shore, a place soaring with imagination and imagery, has been the home to many generations of storytellers. Eastern Shore authors have taken to writing their own lively accounts on paper, reproducing myths and legends passed down from their ancestors. There is a zest, evidenced within the pages of the waterfront writers, which captures the emotions of the time period, their personal experiences and their religious beliefs as well. There are several authors who are recognized across the country for their prose and verse. Many other writers from the Eastern Shore, who may not be quite as renowned as others, still deserve equal recognition for their art and passion.

Poetry from the Eastern Shore of Maryland has always been reflective of both the era and the location in which it was written. Although styles and poetic devices vary from one poet to another, the majority of Eastern Shore poets have written about their personal experiences or about the natural beauty that surrounds them.

Frederic Ogden Nash, one of the most prominent poets of Maryland, married a Salisbury woman and lived at Honeysuckle Lodge on Tony Tank. He was well known for his use of light verse (poetry written in a humorous tone). His poems tend to be short and to underscore the use of puns, adventurous rhyme and heavy alliteration. Born in Rye, NY, to a father who owned and operated an import-export company, Nash was accustomed to relocating often. He dropped out of Harvard University in 1921 after having attended for only one year.



Frederic Ogden Nash

It was one decade later that Nash finally earned national recognition for the publication of his first collection of poems called *Hard Lines* (1931). A few years later, he once again moved to Baltimore (married to Frances Leonard), where he lived from 1934-1971. Throughout his life, he continued to entertain the nation with his short and witty verse, including the notable poem, *Reflections on Ice-Breaking*, which has been quoted in dozens of films and used in everyday speech.

"Reflections on Ice-Breaking"
Candy
Is dandy
But liquor
Is Quicker.

"The Cow"
The cow is of the bovine ilk;
One end is moo, the other, milk.

According to Hal Boyle: "[Nash] had a fondness for crafting his own words whenever rhyming words did not exist, though admitting that crafting rhymes was not always the easiest task." ("Ogden Nash Finds Light Verse Doesn't Flow Easy") Because of their seemingly effortless flow and brief structure, the reader would have never guessed that such poems underwent so much personal scrutiny by Nash himself.

Nash was a devoted Baltimore Colts fan as well, which was featured in the December 13, 1968, issue of *Life*. The issue was titled "My Colts: Verses and Reverses" and included his poems and photographs (many of them full-page pictures) by Arthur Rickerby. Being a baseball fanatic as well, Nash was inclined to write a poem devoted to baseball legends titled "Lineup for Yesterday," which was published in *Sport Magazine* in January 1949. The poem (or rather, his fantasy lineup) was written in alphabetical order according to the players' last names.

C is for Cobb,
Who grew spikes and not corn,
And made all the basemen
Wish they weren't born.

Nash died on May 19, 1971, of Crohn's Disease at Johns Hopkins Hospital in Baltimore. But even death could not contain his humor and entertaining expressions. On the centennial of his birthday, August 19, 2002, the United States Postal Service released a stamp featuring six of Ogden Nash's poems: "The Turtle," "The Cow," "Crossing the Border," "The Kitten," "The Camel" and "Limerick One."

Ogden Nash may have been popular throughout the country for his verse, but there are other authors less known for their work who still show heartfelt love for poetry. Edie Lyons in her poem "Lucifer" briefly describes the life of her cat Lucifer. The poem is meant to capture the moment of her cat's death and how the event made her feel. The poem is brief because, just like the death of any animal, the pain is quick and searing, but quickly subsides after the burn. Lyons quickly writes: "We cried/ And/ Buried him/ Beside/ A/ New pussy willow." The use of line breaks in this portion of the stanza could indicate her not wanting to let go of the cat that had showed so much affection toward her.

Michelle Gibson, a graduate of then Salisbury State College moved to the Eastern Shore from Kansas in 1985. During her years at the college, she was an editor for the *Scarab*, the campus literary magazine. The magazine has undergone several changes before ending during the middle 2000s. In January 2009, the Salisbury University campus reunited to bring back the student literary magazine, changing its name from *Scarab* to the *Mid-Atlantic Review*. In 2010, the literary club reverted back to *Scarab*.

Gibson's poems have appeared in *The Tulgey Wood*, a literary journal in Hutchinson, KS, and *Wild Open*, a small magazine in California. In her poem, "News," Gibson tells a story of a little girl, downtrodden by poverty, who lives in her fantasy reality "of witches who squandered their ill-gotten fortunes on beautiful lands." The poem is told in a similar fashion as a narrative in the sense that we are given clear character descriptions and settings and a storyline. This is called narrative poetry, which is among one of the oldest genres of poetry, following the footsteps of Chaucer's *Canterbury Tales* and *The Charge of the Light Brigade* by Alfred Tennyson.

The poetry of Eastern Shore authors also calls our attention to the pride of the land, which can be seen in the poems by Albert Warner Dowling, Gilbert Bryon and John Creighton, titled "Eastern Shoreman," "The Eastern Shoreman" and "The Real Eastern

Shoreman," respectively. Stylistically, all of these poems are written in simple prose with everyday spoken language. This colloquial language is used to capture the self-respect held by men of the Eastern Shore. In "The Eastern Shoreman," Gilbert Byron writes: "Sure, I've lived here all my life./ Why turn the world inside-out/ When you're born in paradise?" The locals of the Eastern Shore are proud of their heritage, which is why many families living on the Eastern Shore can be traced back several generations in the same locale.

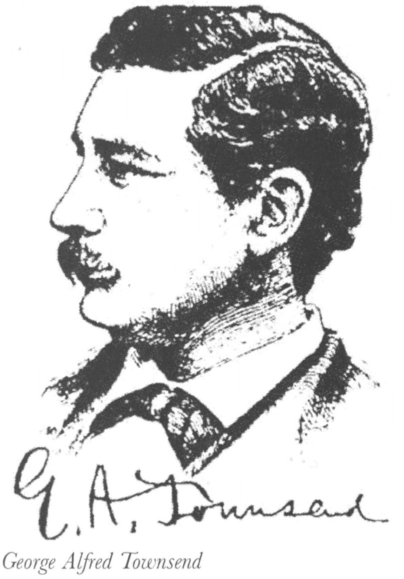
The Eastern Shore has been the home to some of the best fiction in the country. Most of the published fiction is set on the Eastern Shore and revolves around ideals and legends that have been told orally for generations.

Dating back to the late 1800s, George Alfred Townsend, known as "Gath," was one of the earliest Eastern Shore novel and short-story writers with published credits. Townsend, the son of a Georgetown, DE, Methodist preacher, was born on January 31, 1841. Through the greater part of his life, Townsend's syndicated columns covered the details of the Civil War, and Abraham Lincoln's assassination up to the trial of John Wilkes Booth. During the latter part of the 19th century, it was speculated that George Townsend's writing career earned him between $50,000 and $100,000 a year, which today would be the equivalent of several million dollars a year.

Townsend's literary works can be identified by the simplistic moral nature he was trying to relate by the story's end. One example can be found in his short story "Judge Whaley's Demon" from the collection *Tales of the Chesapeake*. During the course of the narrative, Judge Whaley's son, identified as the "Demon" in the title, is trying desperately to gain the love and appreciation of his cold father, whose wife had left him years ago for another man. Judge Whaley believed that his son Perry was not his own, but rather, he belonged to the man who stole his wife. Because of all the deception he had suffered years ago, he treated his son with respect, but could never love him as his own.

The story is carried by its religious undercurrent, which centers on both the Episcopal Church (to which Judge Whaley belongs) and the Methodist Church (to which his son Perry goes). It can be argued that through prayer and faith, happy endings will always occur even during the most desperate of situations. On a Christmas morning, Perry is able to locate his mother and bring her home to reunite her with his father. It is later discovered that Perry was truly Judge Whaley's child, ending the story stressing the morals of good faith and forgiveness. The final statement given by the Judge says: "O Perry, my patient son … they who entertain angels unawares have nothing to look to with regret – except unkindness."

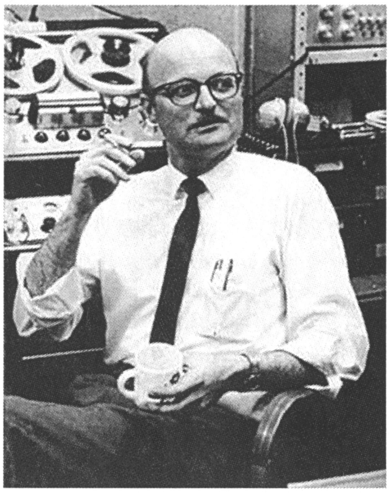
Like most writers of the Eastern Shore, George Alfred Townsend sets the story "In the little town of Chester, near the Bay of Chesapeake." He gives ample content dedicated to the description of the Eastern Shore's wildlife and natural beauty along with the local color of the town of Chester.



George Alfred Townsend

John Simmons Barth was born in the bayside town of Cambridge, MD, on May 27, 1930. In 1951, he graduated from the Johns Hopkins University, returning a year later to earn his M.A. He began his career as an educator, teaching at elite schools such as Penn State University, the State University of New York at Buffalo and his alma mater. His first major publication, titled *The Floating Opera* (1956), began his literary career. Other works of fiction from him include: *The End of the Road* (1958), *The Sot-Weed Factor* (1965), *Giles Goat-Boy* (1966), *Lost in the Funhouse* (1968), *Chimera* (1973), *LETTERS* (1979), *Once Upon a Time: A Floating Opera* (1994) and the most recent *The Development* (2008).

Barth was known for both the postmodernist and metafictive quality of his work. Postmodern literature is often characterized as a parody of the modernist quest for meaning in a chaotic world (a viewpoint that was crafted during the World War era). Postmodern writers also celebrate writing by chance rather than having total control over the characters and situations. Metafiction is a type of fiction that addresses the devices that make up fiction. In many cases, the author will pose questions or invent situations in his work that break the barrier between fiction and reality. Sometimes an author will do this by writing a novel about a writer crafting a story; other times characters from a story will express awareness that they are in a work of fiction. Barth uses this method many times to relate his life experiences to fictional characters in an introspective manner.



John Simmons Barth

Barth's semi-autobiographical material is presented in "Ambrose His Mark" from *Lost in the Funhouse* (1968). Undermining the fundamental predictable nature of fiction, this collection of short stories received a National Book Award nomination. "Ambrose his Mark" tells how the protagonist of the short story collection receives his name. As a baby, he was stung in the eyes and ears, similar to how St. Ambrose was stung in the mouth as a child. Like Townsend's writing, Barth also sets his story on the Eastern Shore. A master of words and literary devices, John Barth's works have been studied in the school system for the past four decades and will continue to have an impression on modern literature for years to come.

Douglass Wallop, a renowned novelist and playwright, was born on March 8, 1920, in Washington, D.C. Although he had authored 13 works, including *Regatta* and *Night Light*, he was most famous for *The Year the Yankees Lost the Pennant* (1954). The next year, the novel was adapted by Wallop and George Abbott into *Damn Yankees*, which ran for 1,019 performances in its original 1955 Broadway production. The play won seven Tony Awards including Best Musical, Best Performance By a Leading Actor in a Musical (Ray Walston and Russ Brown), Best Performance by a Leading Actress in a Musical (Gwen Verdon), Best Conductor and Musical Director (Hal Hastings), Best Choreography (Bob Fosse), and Stage Technician (Harry Green).

Although Douglass Wallop earned his greatest fame from this play, he continued to thrive as a published author until his death in 1985. Published in *Shore Writers' Sampler* (1987) is part of his unfinished novel, *The Washington Hotel*, which he was writing at the time of his death.

Matthew Jankiewicz, an English major, was a Nabb Center intern in spring 2009.

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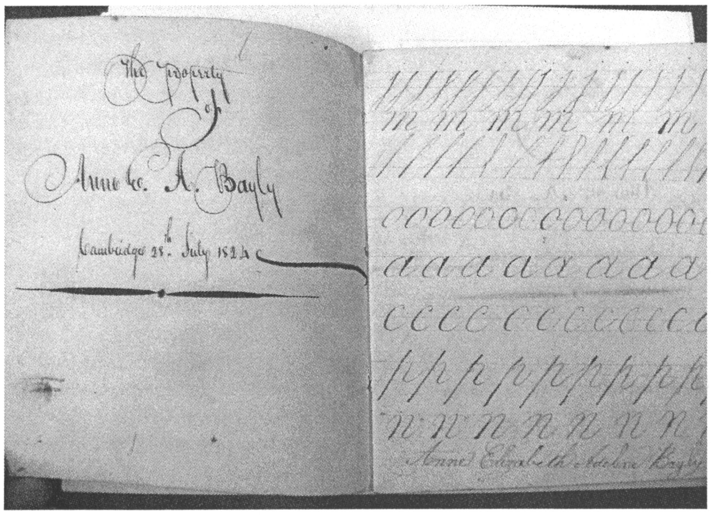
Copybooks and Commonplace Books: Writing to Learn on the Eastern Shore

By Dr. Laurie Andes

Most printers of the 18th and early 19th centuries supplemented their incomes by importing primers, hymnals, Bibles and religious works from England to sell in the young American nation. Still, educational materials were hard to come by, and books were found mostly in the homes of the wealthy in the early United States. Teachers in rural areas quickly learned to spread the wealth of the few textbooks they had by having students copy elaborate sentences, facts and math problems from recitation or the classroom chalkboard. Students copied information into blank books, sold by booksellers and printers since colonial times. These became known as "commonplace books." The content of these books demonstrates the devotion with which students copied poetry, geometry and proverbs and practiced penmanship for hours at a time, and provides an insightful view into the early curriculum.

The 1824 copybook of Anne Elizabeth Adeline Bayly of Cambridge, MD, consists of line after line of practice with the cursive alphabet. Single, longer words were written at the top of each page, such as "benevolent" and "fomentation," a term that refers to the practice of using a heated compress for healing purposes. At the bottom of the page, single letters in a smaller size are written. The form of the letters is long and elegant, with the emphasis on uniform size, slant and correctness of form. The content of the writing is less important than the form, as there is much repetition and familiar phrases and proverbs are repeated. Examples include the Commandments and well-known proverbs.

At the time that Anne Bayly practiced her writing, penmanship was seen as an art and a skill for those who were well advanced. Writing masters of the 18th century gave their attention only to those with a light hand and true grace in writing the varieties of scripts. Anne's parents were well-established members of their small Eastern Shore community, descendants of Dr. Alexander Hamilton Bayly and a former Maryland Attorney General Josiah Bayly. Her parents no doubt lavished her with as much attention and educational experiences as their location might permit. In colonial times, not only were women given few educational opportunities, they were seldom taught to write. This was 1824, and the direction of writing was ever more practical and taught with the purpose of developing an average standard of general performance.



The Property of
Anne E. A. Bayly
Cambridge 28th July 1824

Anne Elizabeth Adeline Bayly

The copybook of Ms. Anne A. Bayly, 1824, demonstrates the importance of form, slant and gracefulness in writing. Josiah Bayly Collection.

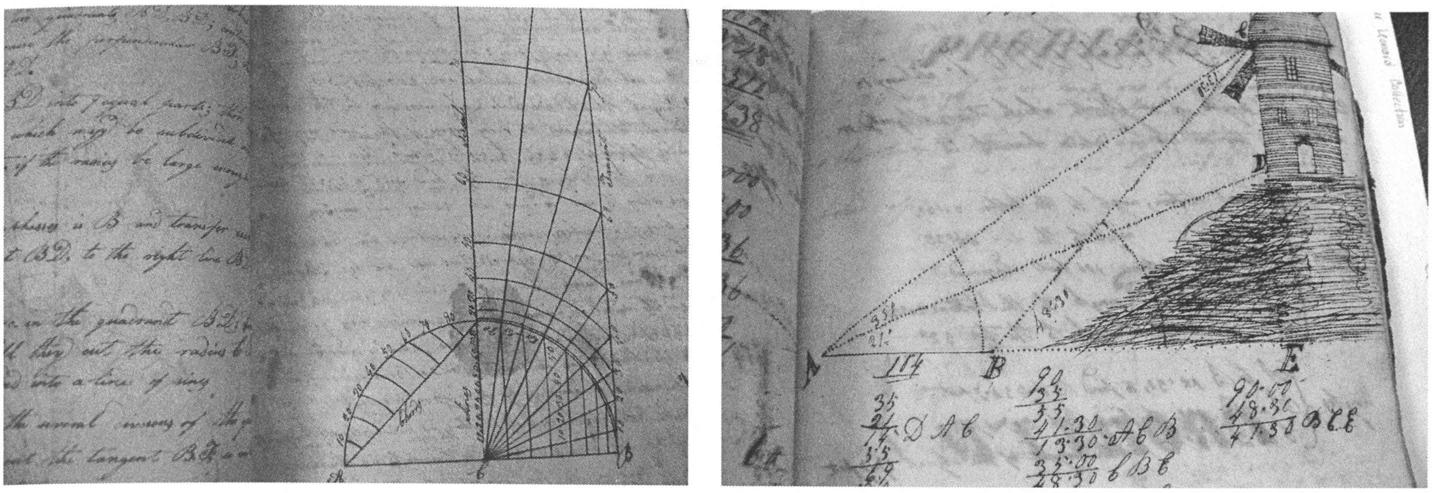
Most of the early schoolmasters who arrived in the late 18th and early 19th centuries were from England or Scotland. An advertisement from a news clipping of the day offers:

> *Young Ladies Academy*
>
> *An Academy for the instruction of Young Ladies will be opened, in Cambridge, by the subscriber, on Monday the 20th instant. In this institution, will be taught, Reading, Writing, Arithmetic, English Grammar, Geography, chemistry, and in short, any branch or science, which is of a substantial and important nature. The terms of tuition, have been made moderate in reference to the existing pecuniary difficulties.*
>
> *They are, for Reading, Writing and Arithmetic........ 4 per quarter.*
>
> *For Grammar, Geography, &c. &c. $5 per quarter.*
>
> *The Precepter trusts, that from his experience in teaching, and from the attention which he will uniformly bestow on those committed to his care, he may be enabled to render general, if not universal, satisfaction. Parents and guardians are very respectfully invited, to send on their daughters to this Seminary. Boarding can be obtained in reputable houses, and it is presumed, on accommodating terms. Robert McMordie Laird, A.B. Precept. Cambridge, June 17 1820.*

The "existing pecuniary difficulties" mentioned here may refer to volatile economic times. It was a time of great interest in new knowledge, hence the lessons offered in geography and chemistry. The chasteness of the young ladies who enrolled in the school was insured by the advertiser, who promised "boarding in reputable houses."

Although we cannot be certain of the origin of Anne's teacher, her second copybook consists of yet more script, with names of states such as "Pennsylvania" as practice words and letters grouped in categories according to their similarity of form such as "J, F, T, G, L, H and K" and "L, D, Q." Lofty sentences such as "Industry makes independent," "Blossoms and fruit and flowers together rise" and "Liberty is the guardian of Independence," provided some inspiration while keeping the focus on the form, slant, alignment, proportion and size of the letters.

Anne's teacher probably chose words, phrases and sentences from her everyday life and conversations, perhaps from newspapers, in an attempt to provide variety for the mechanical practice of script writing. Important city names, such as Baltimore and Philadelphia, along with local locations, such as Dorchester County, could provide some spelling as well as writing practice. Some geography terms are offered, such as "archipelago," and the names of ancient places such as "Athens and Constantinople." Her teacher displays a strong moral



The study of geometry was useful in calculating distance and solving problems likely to be encountered by a young farmer.

component inherent in the curriculum by directing Anne to write sentences that promote virtuous living, such as, "Whatever you undertake to do, try to do it well," "Consider well the importance of learning," "A contented mind is better than wealth," and "If you desire happiness, live virtuously." The long "s" is a relic from earlier centuries, continued here. It is a reference to a time when the italic script was highly desirable and was seen as a way of making the script more elaborate.

Anne's teacher may have had some instruction from a writing master, but it is more likely that she was self taught, learning from one of the writing instruction books that were available in the early part of the 19th century. Boston was considered the center for literature and education in the United States, and within the town were highly esteemed masters of writing schools. In the more rural, frontier areas, teachers were self-taught and often developed enterprising "systems" of writing that were advertised as the easiest or most successful methods. A self-taught teacher might arrive in a small village and advertise himself as a writing instructor, hoping to gain paying scholars. Often some of these "scholars" set out on their own to establish writing schools.

Many of these entrepreneurs hoped to be successful in marketing their own textbooks on writing instruction. Most of the early writing instruction books were based on Thomas Astle's *Origin and Progress of Writing*, a British text that included engraved illustrations and copies of scripts. There was widespread plagiarism of British texts by printers and schoolmasters in the early 19th century.

An early Massachusetts writing instructor, John Jenkins (1755-1822) claimed to have invented a new system of analytical writing, in which the basic strokes of letters were isolated and made easier to copy. Another, Henry Dean (1788-1849), wrote and marketed *Dean's Recently Improved Analytical Guide, to the Art of Penmanship*. James Carver, an instructor based in Philadelphia, reprinted Jenkins' work under his own name. All of these relied heavily on the British models, and many others followed suit.

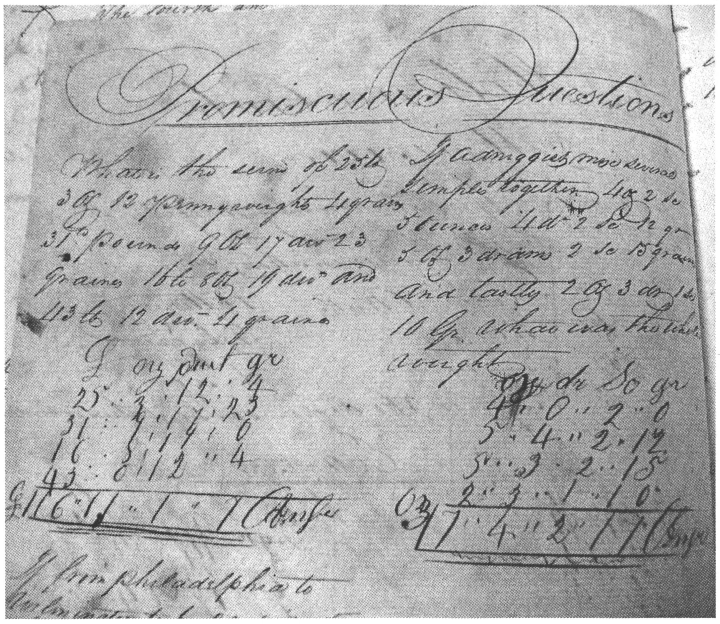
In the first two decades of the 19th century, it became apparent that the purposes for handwriting were changing. As the century unfolded, the primary purpose of handwriting evolved as a means for the swift execution of business transactions. Prior to this, writing had been considered an art in which only a few talented individuals might be successful. For this reason, the standards for writing changed from the 18th century style to the "running hand," which was promoted as easier, more graceful and quicker than any other.

Instructors were constantly seeking new and improved ways to teach penmanship, as well as ways to out maneuver their competitors; therefore, each new writing instruction book that was published touted a new and improved method of teaching. Examples include the Carstairian method, named for Joseph Carstairs, in which a student's hand was tied while taught to use the arm movements of writing. Often, an instructor who had developed one of these methods enlisted assistant instructors who would travel to distant towns and create a following for their textbooks.

In 1841, William Davison published a textbook in Maryland for writing titled *A Complete Analytic, and Practically Progressive System of Written Copies*. This book emphasized the muscular movement required to produce a fine copy. Muscular movement of the forearm was popular at this time with many writing instructors of the day.

In addition to practicing beautiful penmanship, Anne's third copybook offers further insight into the importance of instilling values as part of a sound education. It includes a scurrilous account of a laggardly individual, making a strong case against indolence. There is no title or author mentioned, but the verses are as follows:

Tis the voice of a sluggard—I heard him complain.
You have waked me too soon, I must slumber again.
As the door on its hinges so he on his bed
Turns his sides and his shoulders and his heavy head.
A little more sleep and a little more slumber;
Thus he wastes half his days and his hours, without number.
And when he gets up he sits folding his hands,
Or walks about sauntering or tifling he stands,
I pafsed by his garden and saw the wild briar,
The thorn and the thistle grew broader and higher;
The clothes that hang on him are turning to rags;
And his money still wastes till he starves on he begs
I made him a visit; still hoping to find
He had took better care for improving his mind
He told me his dreams, talk'd of eating and drinking
But he scance reads his bible, never loves thinking
Said I to my heart, "Here's lefson for me
That mans but a picture of what I might be."


Promiscuous Questions

The many types of money being exchanged necessitated knowledge of the different values of coins. "Promiscuous" questions were those most likely to occur in real life.

Poetry was not the only topic found in copybooks. The 1828 copybook of Arthur Leonard, a young man of 16 years, displays an extensive study of geometry and some handsome, detailed sketches of real applications of the subject. It contains many practical examples of geometry, along with explanations of logarithms.

Richard Cooper's 1829 school copybook shows how to calculate federal money. This was important information to have, because federal money was one of the many currencies available in each state. The copybook also shows what were called "promiscuous" questions and their answers. These would be questions that often present themselves in life. In his copybook, Richard also records the birth of Robert Hitch in 1828 and George Hitch in 1829, possibly relatives of his. The book is signed in the back by Joshua Trader, who writes: "This will you see, remember me though many miles apart we may be."

One child's copybook is constructed with large blank paper, with the outer covers of wallpaper, and the 1862 *Baltimore Sun* newspaper used as endpapers in the front and back. It is interesting to note that this city paper is still owned by the A.S. Abell and Co. It was sold at that time for $1 per year, which was paid in advance. In this copybook are directions on how to complete problems for long and short division, as well as word problems for division. Examples of these include: an estate that needs to be divided among heirs, charts of federal money, problems with English money, measurements and their equivalents, dry measures, and apothecary measures. Additionally, there is a recipe for curing a canker sore:

Receipt for Canker Sore:

> *One tea spoonful black ground peper one tea spoon full of ground Allum one tea Spoonfull of honey one teas spoonful of stronge vinegar and flour enough to mix all to gether for a plaster cepe the sore place dry change every two hours until you use this mixture rest a week and if it is not killed mix the same amount again and use.*

Many "promiscuous questions" are included for the student to solve:

1th How many shillings are there in 10 pounds
Answer … (illegible)
2th what number of pounds do 65 shillings make
Answer … 3 L
3rd How many cents are there in 65 dollars
Answer … 650
4th In 3400 cents how many dollars
Answer … 34
5th How many quarters of a cent are there in 96 cents
Answer … 384
6th How many cents are there in 480 quarters of a cent
Answer … 120
7th What number of half pence do 45 pence make
Answer … 90
8th How many three pences are there in 10 shillings
Answer … 40
9th How many six pences are there in 6 shillings
Answer … 12
10th How many shillings are there in 18 three pences
Answer … 4L 6d
11th How many pennyweights are there in 50 graims (Troy weight)
Answer … about 2 gr
12th How many ounces are there in 15 pounds (Troy weight)
Answer … 180
13th in 86 drams how many ounces
Answer … 5 or 6
14th In 5 tons how many hundred weight
Answer … 100
15th How many scruples are there in 15 drams
Answer … 5
16th How many ounces are there in 14 pounds
Answer … 168
17th How many inches are there in 12 feet
Answer … 144
18th In 25 furlongs how many miles
Answer … m1 fur
19th How many nails are there in 3 quarters of a yard
Answer … 12
20th How many English ells are there in 75 quartere of a yard
Answer … 15
21th In 125 roods (rods) how many square perches
Answer … 5000
22th In 79 pints how many quarts
Answer … 39qt 1 pt
23ed In 79 pints how many quarts
Answer … 39 qt 1pt
24th How many gallons are there in 7 hogshead
Answer … 89
25th In 900 pecks how many bushels
Answer … 295
26th How many minutes are there in 360 seconds
Answer … 6
27th How many days are there in 12 weeks
Answer … 84

One can sympathize with the student as well as the teacher, because both endeavored to make a successful occasion of the moment, given little in the way of books, papers or lively explanations. The problems above, while bearing some resemblance to real-life situations, seem a little far removed from reality. When would someone have 79 pints … perhaps as a dairy farmer? We don't know if these problems were done in one day or over the course of many days, although they are all listed together in consecutive pages in the book. It was certain that they took a great deal of time. The consistent format implies that they may have been dictated by the teacher or copied from the board. The script appears to be written with ink and either a quill or steel pen, and unlined paper. The book ends with a neatly copied poem and the ending verse signed "Levin Jem Atkinson, Princess Anne, MD."

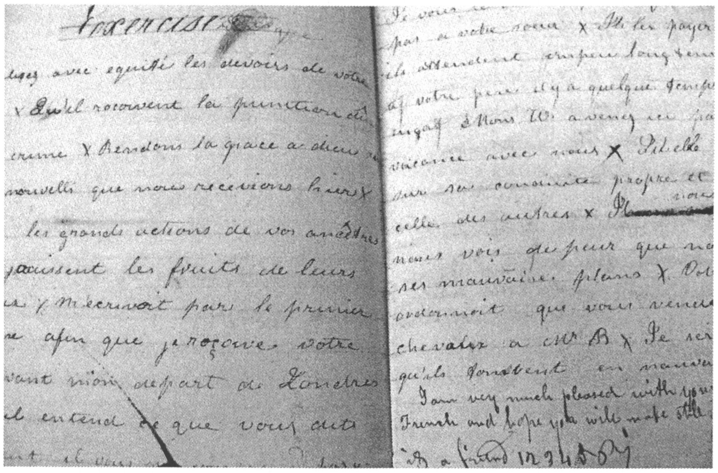
We know from these books that penmanship, computation, geometry, poetry and morality were part of the curriculum of these 19th century schools on the Eastern Shore of Maryland, and the copybook of Mademoiselle Elizabeth Waters provides evidence about the importance of French as a language to be learned by the most fortunate of students. She demonstrates her proficiency with the language in two copybooks of French exercises.

On the front cover of a second copybook is written "The Property of Elizabeth Eglintina Waters" along with an engraving of a boat and a man overboard being rescued. At the bottom, the publisher of the blank copybook is acknowledged: Sold by Samuel Wood, No. 357, Pearl Street, Baltimore, MD. Although she seems to have worked diligently on her French, a translation of her work appears to indicate that these paragraphs consisted of unrelated sentences, with a considerable number of grammatical errors.

As an educated and cultured citizen of the South, one was also expected to be familiar with social graces such as dancing. A newspaper advertisement for a ball is offered by Mr. Guigon, presumably from France, a dance instructor new to Cambridge, MD.

> *Ball*
> *Mr. Guigon*
> *Respectfully informs the Ladies and Gentlemen of Easton and its vicinity, that this first Ball will take place on next Friday evening 30th June at Mr. Lowe's Ball Room. To begin at half past seven.*
> *Dancing Academies. Mr. Guigon,*
> *A Pupil of the Royal Dancing School of Paris respectfully informs the Ladies and Gentlemen, that his Dancing Academy, is now opened for the reception of pupils at Mr. Lowe's Hotel. He also informs the inhabitants of Cambridge that he keeps his school in that place, at Mr. Wilson's Tavern.*
> *He intends giving his first Ball there on the 5th of July at Mr. Wilson's Ball Room*
> *June 24—3w*

One of the copybooks that provides a clear picture of a more advanced curriculum is the one completed by S.J. Bounds in 1881. It consists of math problems and algebra formulas, analyses of themes in literature, diagramming of sentences, quotations of famous Americans, and Latin phrases and sentences. There is also attention given to English authors. These include Shakespeare, as well as King Henry VI, Spenser, Sydney, Raleigh, Southwell, Jonson and Bacon. This student's original stories are also included, along with quotes and poems from Tennyson, Wordsworth, Pope, Byron and Shelley. The art of penmanship is still important, and the student practices lettering such as block as well as the running hand that is used throughout. Additionally, geometry, identifiable patterns of poetry, maps of the world and the systems of the body are given attention in this copybook.



French continued to be an important language to learn if one was to be considered well educated.

One point worthy of attention is the inclusion of notes taken on different subjects, such as those that might be taken by one in training to be a teacher. For instance, on *"Theory": In teaching a child his letters, let him only see one letter at a time. In reading children will sometimes miss a line, the best way is to place a card over all the rest of the lines.*

General rules on "Numbers and Geography": *Numbers: "Ruley" takes up first no. 1 and then no. 2, Geography: Suppose we have before us a map of Italy. First its location, t the boundary [ ], 3 surface regards to elevation 4 rivers, 5 lectres, The principal cities and the rivers, It is not a matter of limitation, but the order in which they should come.*

The "Advantages of Drawing": *Trains the hand and sharpens vision and observations.*

This may have been a student preparing to take over as a teacher or as a classroom assistant. Sometimes called "monitors," these were students advanced enough to assist the teacher with instruction of the lower grades.

These copybooks provide an intimate glimpse of the lives of Eastern Shore students in the 1800s. The expectations of their teachers and parents, the content that was deemed important as preparation for a successful life, and their friendships are evidence of the consistencies of education in any age. Yet, through their work, we are also reminded of the growing pains of our nation's economy, the state of schooling prior to national attempts to organize education and how highly valued practical, real world preparation was. These are typically American experiences that have influenced the American education system in the last two centuries and that exist in the values that are cherished in our schools today.

Dr. Laurie Andes is an assistant professor of education at Salisbury University. Dr. Andes researched the local copybooks and educational monographist at the Nabb Center during her recent sabbatical.

The Evolution of Reading: Antebellum to the Early 1900s

By Eric T. Taboada

One of the many skills of humans is a penchant for inventing ways to stave off boredom. Whether this meant gathering in ancient Sumer to listen to the *Epic of Gilgamesh* or staying up late to watch the next episode of *Lost*, literature is one of the oldest and most successful tools against boredom. It is therefore no surprise to see a propensity toward novels and other forms of written stories among literate peoples of the world. A member of the Bayly family of Maryland's Eastern Shore has kindly donated to the Nabb Center a collection of literature previously enjoyed by his ancestors. The 58 donated works were published between the late 18th century and the early 20th century during an age of rising literacy among the people of the United States and a growing popularity of novels. By studying this collection one can determine the reading habits of a wealthy Eastern Shore Family during this period of time. What did these people read? The answer is all sorts of things.

Most of the "bound novel" literature in this collection was written and published in the mid-19th century about a decade or two before the Civil War. Novels were growing in popularity during this time among American readers, especially among middleclass women; it is not surprising that a majority of these works tended to be romance novels. These novels can be broken down into three dominant elements: the adventure story, the social commentary and the historical romance.

The adventure romance genre of literature tended to use the character's adventures as a foil to allow the romance to be continued or to be cut off at a particular time. Most of the tragic romances in this collection also have this element. The nature of the tragic novel often mixes in elements of adventure to grab the audience. This style of romance usually contains moments of adventure, thrill and/or shock directed toward the audience. The "tragic" moments often happen in the form of duels, murder, escape, discovery, violence and other such events. An example of such a story in this particular collection would be the story of *Remorse*, by G.P.R. James, Esq. In this work, the main character comes to covet everything of his elder brother, including his wife. There are duels, one of which results in the death of the main character's brother, but in the end, the book is based on the main character's love for a woman.

The Forty Thieves.
Published and Sold by John Babcock and Son,
NEW-HAVEN,
and S. & W. R. Babcock,
CHARLESTON.

The Forty Thieves, an example of an early adventure novel found in the Bayly Collection

The social romance genre in literature centers on the interactions and opinions of a group of people that eventually end in the union or separation of two lovers. This type of romance deals with the social aspects of a romance, such as love triangles, emotional rivals, reputation, marriage, social standing and other such sociopolitical developments. *Mademoiselle Fifty Millions – or The Adventures of Hortense Mancini* – by Gabrielle Anne Cisterne de Courtiras Saint-Mars provides many of these aspects as it paints a melodramatic picture of the French nobility during the 17th century. Through the eyes of two female characters, Hortense and Julia, a series of social entanglements is revealed through a plot thick with intrigue and familial infighting.

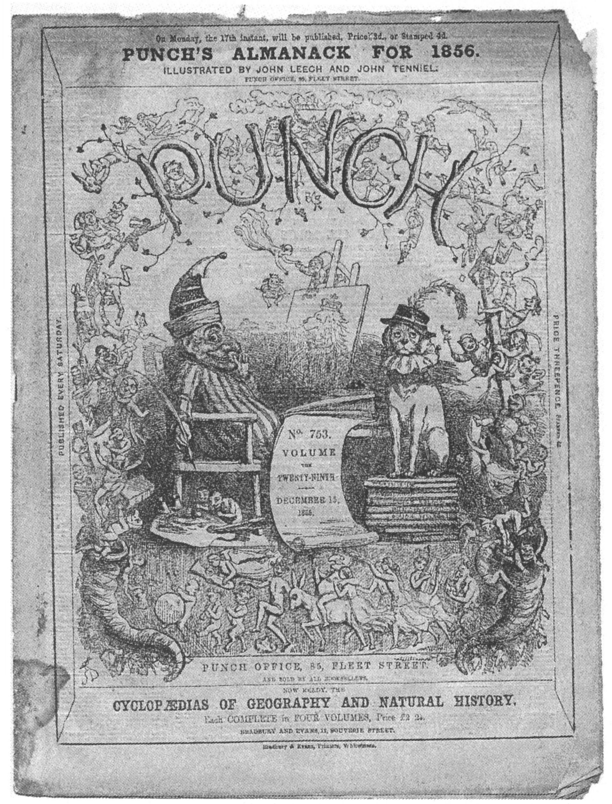
The historical element is generally based on the setting of the story that is often a highly romanticized version of a previous time period. Two such novels found in the collection where the historical element plays an important part are *Whitefriars – or The Days of Charles the Second* – by Emma Robinson and *Eighteen Hundred and Twelve* – or *Napoleon's Invasion of Russia* – by Louis Rellstab. The earlier novel took place during the mid to late 17th century and the latter was framed, as the title states, during Napoleon's short-lived invasion of Russia in 1812. It is important to note that in these novels the historical element is used as a major device in the story as opposed to its being just a backdrop.

The romance novels in this collection tend to focus on romanticized time periods that span from the Middle Ages to just after the Napoleonic Wars. These time periods can be deduced by observing the language used by the characters as well as the use of archaic items and ideals such as the code of chivalry. During the mid-19th century the Middle Ages were romanticized much like the "Old West" was during most of the 20th century. A large number of this collection's historical romances tend to take place during the Middle Ages though there are several novels dealing with the mid-17th century around the time of King Charles II's exile from England.

These three elements – adventure, social commentary and historical romance – are often all present to some degree in the romance novels of this collection though one is usually dominant. Though *Mademoiselle Fifty Millions* is predominantly a social romance, it also has a strong claim of being a historical romance for it takes place during Charles II's exile. Both *Whitefriars* and *Eighteen Hundred and Twelve* have a strong element of adventure and could also be classified as adventure stories. Though these romances are classified by their dominant theme they are not devoid of other features. Most of the romance novels in this collection have the elements of a historical romance while many also incorporate elements of an adventurous romance as well. Only a few of the romances can truly be classified as predominantly social romances.

◆ ◆ ◆

There is a major difference between the modern romance and those exhibited in Josiah Bayly's collection. Modern romances deal with a mixture of inner love or the characters' interpretation of love as they seek their match, as well as with many subjects that have been considered taboo until recently, such as sex and premarital and/or pre-"adulthood" relationships. The romance novels included in this collection all deal with love as a social and political organism and generally focus on the "actions" of love and the courtship between two lovers, while avoiding issues such as sex, though a few may have vague implications leading in that direction. Several of the novels also avoid extended interaction between the book's "intended" pair as can be seen in *Eighteen Hundred and Twelve.* In this book, the intended couple meets each other on good terms and is separated by the fifth chapter only to meet again in the 17th chapter. Indirect communications between these two characters are maintained through this lengthy period of absence.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Punch Magazine

In a modern bookstore one can find a large collection of teenage romance novels that could be called "pre-adulthood" romances. These are unique to modern history. This is due to a combination of attitudes including the weakening of the pre-adulthood relationship taboo as well as the changing of previous definitions of adulthood. The average age of consent by the mid-19th century was somewhere between 10-13 years old for girls in the United States. Premarital relationships are seen in literature during this time period, though the general mood is different from modern days. Most of the books in this collection dealing with such relationships present them in the form of courtship where someone is trying to give or receive the woman's hand in marriage due to love, the politics of marriage or some other plot-related reason. Though a few, such as *Eighteen Hundred and Twelve,* deal with a period of friendship between the two "destined" lovers before switching to the courtship phase. The modern romance does not necessarily deal with these elements for it does not focus on the eventual marriage this form of relationship usually entails according to 19th century ideals.

The second common genre of written works in the Josiah Bayly collection would be the adventure story. This particular genre becomes more prevalent in the part of the written collection near the early 20th century, but it is present throughout the period. The earlier adventure stories were in the form of a novel and centered mainly on the adventures of an individual or a small group of people. The adventure story should not be confused with the adventurous romance, because the romance focuses mainly on the romantic elements while using moments of adventure to further this aspect, though this separation may at times be blurry. This style of storytelling focuses on the adventure itself, often integrating some form of romance to enhance, but not overtake, the adventure experienced by the characters. These early adventure novels generally seem to focus on one of two things: the events that occur during the travels of the protagonist, as is evident in the novels such as *A Faggot of French Sticks* part 1 and 2 by Sir Francis Head, or the events that occur as the protagonist works toward a specific goal as seen in Alexander *Dumas' wildly popular The Three Mousquetaires* and *The Son of Athos.* As time progresses, several aspects of the written adventure story change. The format changes from the novel to the short story distributed weekly in nickel or quarter dollar magazines. These magazines tend to focus on a specific theme or character such as in the "Log Cabin Library," which focuses on frontier and Old West stories. The stories tend to be less about travel or goal-oriented narratives and focus more on action/thriller sequences where odd and exciting events keep occurring to or around the main characters, oftentimes with no discernable cause. These weekly magazines tend to be more fantastic and unbelievable in their narration than most of the earlier works. This new short story format is seen in the late-19th and early 20th century, with the latest exhibiting colored covers instead of the traditional black and white.

Though the previous two genres are the most common in this collection, there are several other genres included. There is an extensive collection of plays that are almost exclusively Shakespearean, with 24 attributed to William Shakespeare. More of Shakespeare's plays in the form of historical compilations are also included in this collection. Two of these plays were written in a schoolbook format, while the rest are likely to be scripts or playbooks for the audience. One would be inclined to believe that these were in fact playbooks, for several of them include illustrations of specific actors and actresses playing specific parts. This collection includes many Shakespeare staples such as *Much Ado About Nothing, Antony and Cleopatra, Taming of the Shrew, Love's Labour Lost* and many more. The Baylys were evidently patrons of the Shakespearean revival that occurred during the years of the American Industrial Revolution for they seemed to have watched and/or read many of Shakespeare's plays. The only non-Shakespearean play in this collection is "A Fatal Secret" by a "Mr. Theobald," who is likely Lewis Theobald, a man known for his criticism of Alexander Pope's rendition of Shakespeare in the early 18th century.

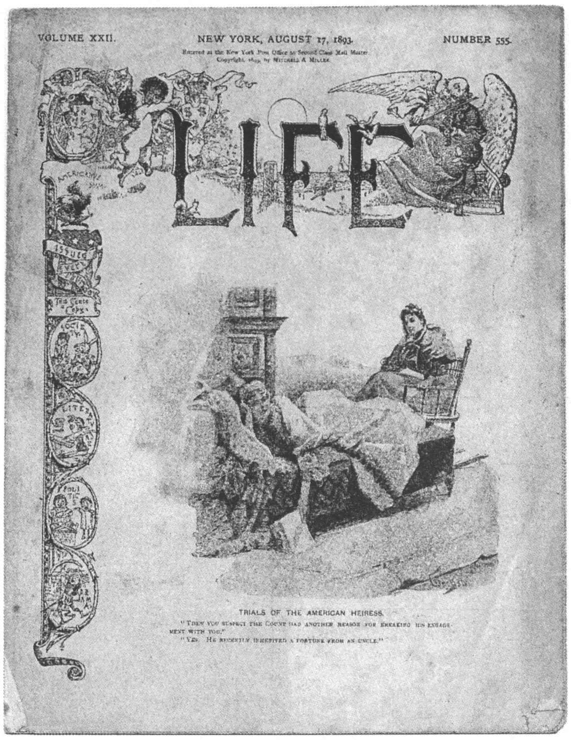
Scattered throughout are several other genres of writing such as the occasional biography. These biographies seem to follow no particular pattern other than the fact that they center on "persons of interest." They range from *Mary Stuart Queen of*

Scotts to a *Sketch of the Life of Blind Tom*, who is a young talented African-American musician. One of the novels is an autobiography called *Thirty Years Passed Among the Players*, which follows the life of a comedian by the name of Joe Cowell. These "biographical" pieces are written in a story format similar to the narratives used by a majority of the fictional novels.

As mentioned earlier, several magazines pertaining to the action/thriller genre are included in this collection. There are several miscellaneous magazines as well. The earliest form of "magazine" in this collection would be a small weekly edition handbook from the early 1800s, the first being published in 1806, which acts as a cross between a newspaper and a general interest magazine called *The Observer*. It usually contains an article from a particular author and what seems to be a gossip article, which is followed by a combination of political pieces, reader letters, original fiction and poetry. Another example is *Punch*, a "modern" magazine- style publication exhibiting standard dimensions expected of a current magazine as opposed to the previously seen handbook size. This particular copy comes from 1856 and claims to be both an almanac and a magazine. It contains a series of political and opinion articles that are interspersed with general interest pieces such as fashion and original fiction. Unlike *The Observer, Punch* also contains a multitude of political cartoons and other such illustrations as well as a large number of advertisements.

The final example seen in this collection would be a general interest magazine called *Life*. This particular magazine was published in 1893. Much like *Punch, Life* is filled with illustrations and a combination of political and humorous cartoons. This magazine seems to be directed toward women, focusing on articles dealing with fashion, daily life and gossip, though it does contain several articles dealing with issues in world and local politics. A large portion of this magazine is also dedicated to works of fiction and poetry. It should be noted that this magazine was a "woman's" magazine dedicated toward gossip and fiction until 1936 when Henry Luce bought it, transforming it into the *Life* magazine we know today.

There is one more magazine of interest in the form of a fashion magazine called *The Millinery Fashion Magazine*. If printed with modern methods, this magazine could be seen on magazine racks across the country for it is very similar to the modern women's magazine. It gives thread-by-thread accounts of the apparel worn by "celebrities" of the time, including pictures in the form of sketches of many of the styles. This magazine is also filled with fitness and health advice. This particular 1886 issue pronounced beef tea as a cure all. It also includes a large body of fictional work, including popular songs and stories. Though the picture-per-word ratio differs significantly, this magazine is strikingly similar to modern fashion rags.



Life Magazine

The Bayly family seems to have had diverse readers who enjoyed many different types of books. While many of the earlier pieces can be called novels, a large part of this collection falls into the category of "pulp fiction," or escapist literature. It seems that many of the books were also considered popular fiction during their time, while a few of them have familiar names or titles such as Charles Dicken's *Our Mutual Friend*. Unusually, several of these literary pieces were indeed translated versions of foreign texts, like a translated copy of *Les Trios Mousquetaires* – or *The Three Musketeers*. The American novel was beginning to flourish by the time many of these books were published while the British novel still held much sway over the American public. These "translated" texts do seem to be from popular European authors such as Alexander Dumas, who wrote five of the 11 possible translated texts in this collection. By analyzing these books it can be assumed that the earliest collectors were female. Novels were generally most popular among females during the early 19th century.

The Bayly family seems to have enjoyed escapist-style writing rather than the philosophical and scientific texts that also circulated during this time period. The earliest piece of literature in this collection is the *History of the Dutchess of C*****, which was published in 1799. Just over half of the collection's novelized writing was published in the 1840s, while the family seemingly abandoned such works for a collection of weekly magazines shortly after the end of the American Civil War. It is indicated that a lasting attention was paid toward general interest magazines through the 19th century. This family seems to have an extended interest in tales of love and adventure, while they interspersed these readings with entertaining biographies and other miscellaneous works. Members of the Bayly family seem to have been avid playgoers as presented by the large selection of Shakespearean playbooks in the collection. One of the most interesting aspects of this collection is how genres have changed in some areas and not in others when compared to modern fiction. A story about a group of shipwrecked people on a mysterious island inhabited by hostile locals as seen in the Wide Awake Library's *The Secret of the Sea* sounds much like the basis of the TV series *Lost*, while some of the stories, like *The Three Musketeers*, have survived to modern times. Many of the older magazines seem to have been used as models for the present day. This collection of works is fascinating due to both the variety of stories included and to the similarities and differences between many of the old genres and their modern equivalents. ◆

Eric Taboada, an English major, served as an intern at the Nabb Center during summer 2010.

A Letter from Cape Palmas, Liberia

Introduction by Wayne Rose, Letter provided by Linda Duyer

The Maryland Colonization Society aided free blacks who wanted to colonize the country of Liberia, Africa. These people would leave with the hope that Africa could be a place of freedom and prosperity, a place where they could live in peace, away from the slavery and racism that plagued them in the United States. Included in this mass immigration were many people from Maryland's Eastern Shore. In fact, the second president of Liberia, Stephen Allen Benson, can trace his lineage back to the Eastern Shore. Stephen's father James immigrated to Liberia from Dorchester County in 1822 when Stephen was six.

The Maryland Colonization Society played such a key role in the colonization of Liberia that an entire Maryland settlement was set up at Cape Palmas in 1834. Although life in Liberia would not have been an easy one, the people who made the trip were awarded with freedom for themselves and their families. Even though those free blacks who left America were half a world away starting a new life, they still managed to stay in contact with people back home, as this letter below from J.B. Dennis, formerly of Snow Hill, to Mrs. Hanna Whittington Spence is evidence.

The Democratic Messenger *of Snow Hill, MD, printed the following letter from a colored man, J.B. Dennis Sr., who left Snow Hill in 1822, being among the early immigrants to Liberia. It is interesting that his wife was one of the teachers in the Methodist Episcopal Mission in Liberia.*

Harper, Cape Palmas, Maryland Co.,
Republic of Liberia, Dec. 26, 1887.

Mrs. Hanna Whittington Spence:

By this you will find I received your letter, and now I commence to answer the same, being glad to hear from you and receive such affectionate letters from my kind relatives and friends. I find that you have not yet understood our family connection correctly. As I am the oldest of the Dennis family now living in the Republic of Liberia, I feel it my duty to give you a full detail of the Dennis family that came to Liberia in the year 1833, and landed in Monrovia on the 20th day of January, settled in Lower Caldwell, and afterwards removed to Palmas, in order to settle it under Dr. James Hall, as Governor of the settlement. I was one of thirty who settled this place, and one of the first who landed on the shore under arms. I cut the first bush on the morning of February 22d, 1834. My father was named Henry Dennis, and my ma, Mary Dennis, who was named Mary Blake before her marriage. She was the daughter of James Blake who then lived about ten miles below Snow Hill. Before we left for Liberia we resided in Snow Hill, where the colored people had just built their first church. We left Snow Hill for Baltimore in October, and set sail for Liberia in the good ship Lafayette, Capt. Hardy. Among those that came from America was John Fletcher Dennis, who is the only one now living, except myself. John is now Judge of the Monthly and Probate Court at the Capital, Monrovia, which office he has held for many years. I was married to my first wife in 1841, Miss Elizabeth Ann Hance, who was related to the Hance family of white people, and came from Calvert County. My second wife is now teacher of the Orphan Asylum belonging to the P. Episcopal Mission, which position she has held for several years at a salary of $200 per annum. There is an average of fifty boarders at the Asylum all the time to board and otherwise provide for and look after, and you can imagine what a hard time my poor wife has to keep them all straight.

I often have said that those of the first emigrants who settled in Liberia were the best people that lived in America. Even the heathen now praise and speak well of them. But the most of these people have departed this life, and others gone away from here, leaving the old landmarks set up by them and the blessed missionaries. Bishop Payne and Rev. C.C. Hoffman – names still fresh in the mind of every inhabitant of this settlement – will always be remembered while Maryland County continues to exist. Sabbath, day and night schools have sprung up, and are well attended. Although Bishop Payne was at first compelled to buy girls in order to get them to go to school, we now have no trouble. Our young men are being educated, and are competent to sit as jurors and hold offices of trust. The P. Episcopal Mission is far ahead of any and all others in this good work as far as I can judge after fifty-five years experience in this country. The money that has been sent out here for the P. Episcopal Mission has not been spent in vain, but has been utilized for the advancement of Christ's cause.

I, at one time, although a local preacher in the Methodist E. Church, joined the P. Episcopal Church, where I remained for five years. When connected with the P. Episcopal Church I received the best of treatment from Bishop Payne and Rev. Hoffman. I acted as their secretary in the organization of the P. Episcopal Church in Cape Palmas, was one of their first wardens, their Sabbath School superintendent, their carpenter, and one of their building committee with Gov. Russwurm and Dr. S.F. McGill. While with them I was active, but my calling to preach caused me to return to the Methodist E. Church. I did not have sufficient education to preach in the P. Episcopal Church, but as you know the Methodists are a little different as far as education is concerned.

The Henry Dennis you wrote about is said to be a half-brother or mine, but I am not certain about him. I have given you our family history as near as I can at present, except about Elijah Johnson – the Liberian hero. He and my father were related, and after we understand each other better I will tell you all about how he got away from Snow Hill, but when he came here I loved him. He was a great and good man. He left several children living. The Lord has provided for me in a mysterious way, and I cannot thank Him enough. I hope you will hereafter understand our family of Dennis' better. The Dennis name was taken from the white family of that name. I suppose there is still some of this same family living about Snow Hill. When we left there the white families of note were as follows: Dennis', Purcell's, Handy's, and the Quinton's, etc. The families of note among the colored people were as follows: Joe Whittington, James Price, Hutt, and others. Dr. Martin was our family physician, and he was a good man. Another good and kind white man was named Dimmock, a Methodist. There were other good men and women, both white and colored, but I cannot think of them now. I was not fourteen years old when I left there, and I am now sixty-nine years old.

A great and glorious work of redemption is now going on in this land, among the heathen tribes, which I trust and pray may never grow weaker or less successful, until the great judgment day, when I hope every heathen may know God and be taken to His fold.

I must now close, as you are probably tired reading, but I would never tire writing to one so near to me yet so far away. I am not well, indeed am feeling much weakness of body, as I have labored hard all my days. My father put me in the corn field at eight years of age, and I have been trained to work hard ever since, six days in the week, according to the command of our Heavenly Father, and that by the sweat of my brow up to this day. I continue to obey, and do this in the love and fear of God. My love to yourself and everybody in and around my dear old home who inquires for me or wishes to know anything about our family.

J.B. Dennis Sr.

Wayne Rose is a 2011 graduate of Salisbury University and a former student intern at the Nabb Center.

Linda Duyer is a local historian and volunteer at the Nabb Center

Painting Salisbury's Past: University Fence Frames Salisbury University's Story

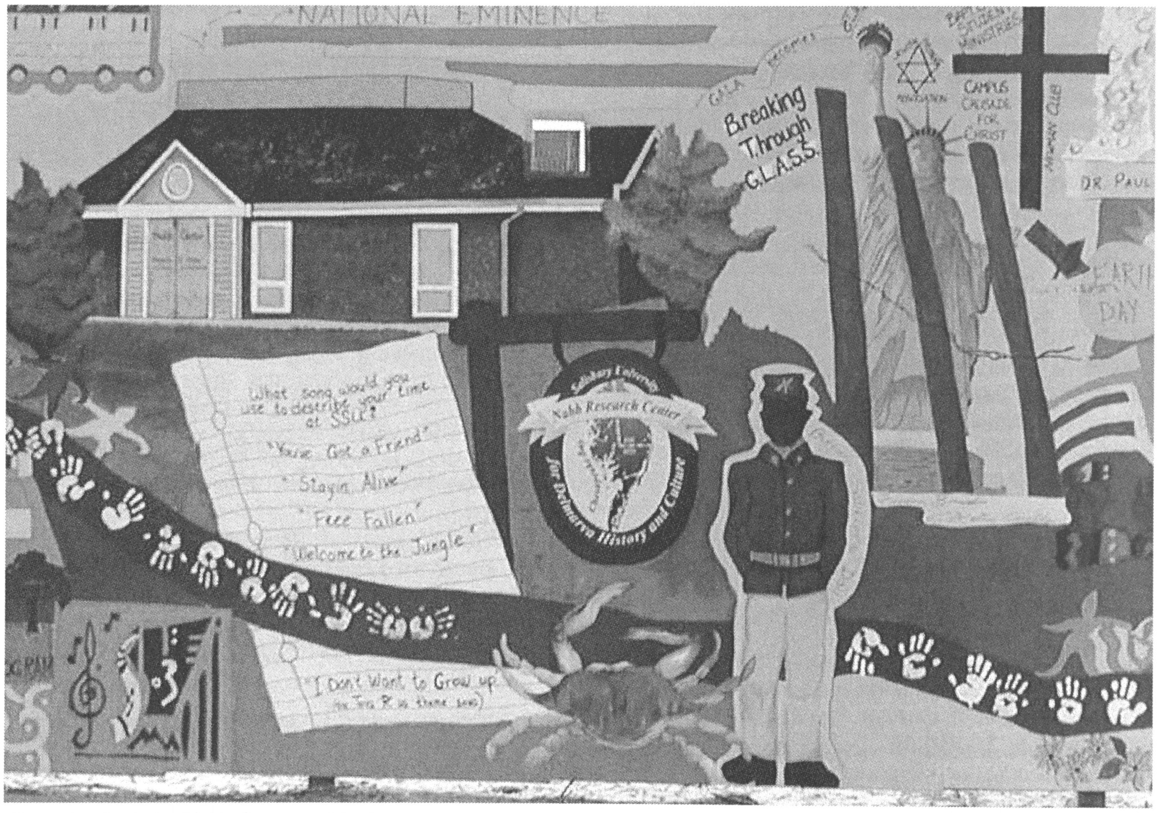
By Noelle Ford

Students hustle around the construction site of the new home for the Perdue School of Business at Salisbury University. Their backpacks jostle as they rush toward another class, another meal, another appointment. They are busy, laughing into their cell phones or popping their earphones into their ears. They seem oblivious, gazing at the sidewalk or the faces of their watches. But many pause when they stroll past the construction, noticing that the painted fence propped around the site is a mural depicting the University's history. Their eyes skim the plywood panels, scanning the fading images painted across each panel, admiring the realistic waterbed where a herring perches or scoffing at the songs listed beneath the scrawled words "what song best describes your time at SU?" No matter the reaction, these students acknowledge the mural, and its narrative history, as they hurry past. Gripping their backpack straps, the students continue on their way, mulling over the painted history.

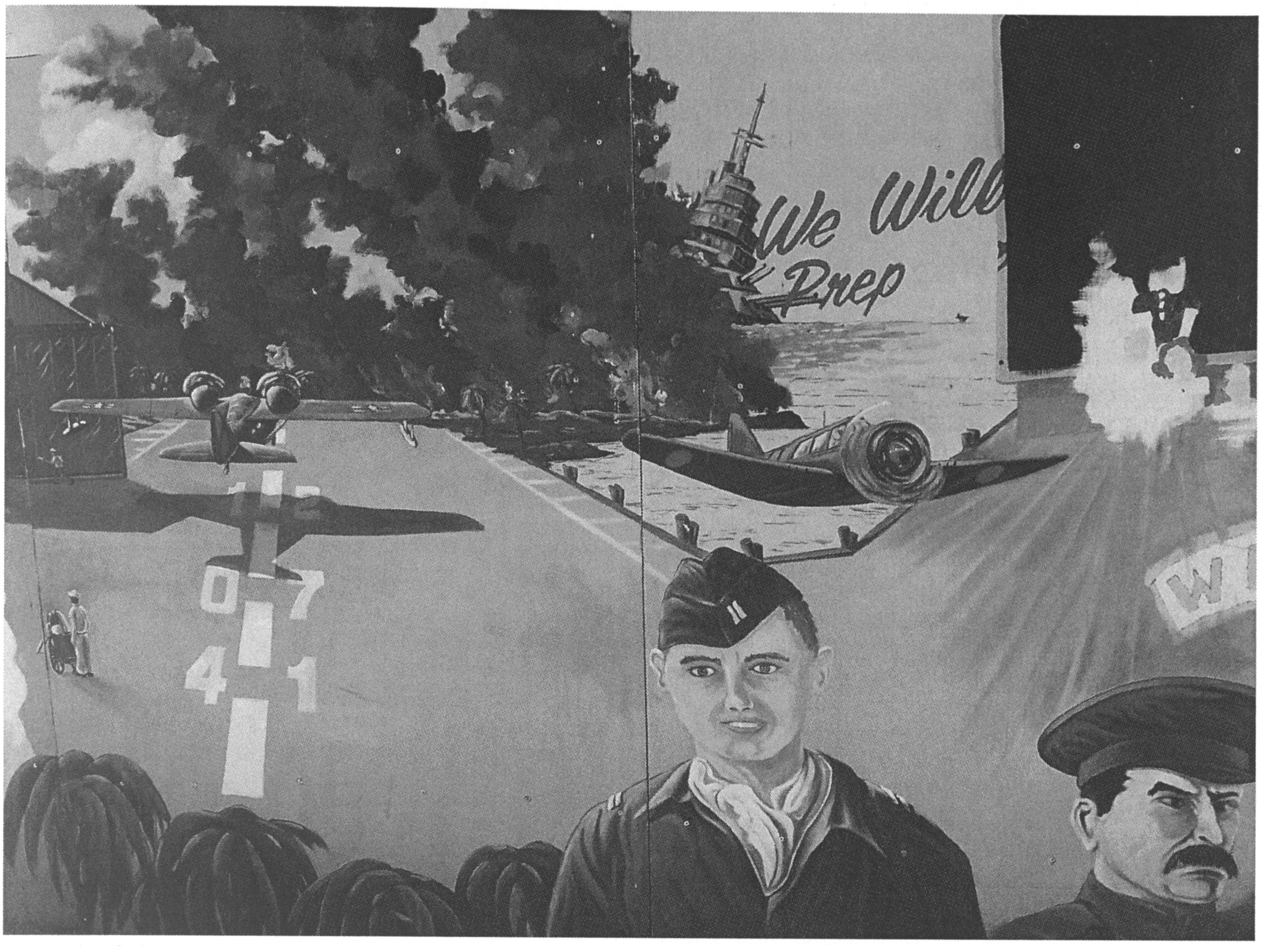
A decade ago, similar students first stared at the fence. But this time, they gripped paint brushes in their hands. Pamela Collins, a graduate student working at the Nabb Research Center at the time, stood behind the groups and checked her list. She shuffled her feet, trying to deter the anxiety rising in her throat. The fence had to be finished by the next day. Yet, panels still needed paint and the sun was setting. Worried, Collins tapped her pen against her clipboard. Students and volunteers crowded around the plywood, slathering and brushing paint along the outlined images local artists had sketched. Collins sighed, remembering the weeks that led to this moment, this mural.

Salisbury University had decided to celebrate its 75th anniversary with both a new building, Henson Science Hall, and a commemorative mural. Collins was asked to oversee the mural project. She accepted, knowing that this project would require her to use both her undergraduate art degree and her graduate history degree. For months, she thumbed through *Evergreen* yearbooks, combed through Nabb Center archives and interviewed Salisbury graduates. Then, she compiled the decades of the University's history into eight packets. She conferred with six local artists, asking each of them to take a decade and create a historical snap-shot. For weeks, the artists reflected upon what their decade meant to Salisbury University. Finally, they sketched their ideas. Each artist sought the significance behind each decade. Before handing over the packets, Collins explained that the mural had to flow together. She wanted a continuous, uninterrupted history. The artists agreed, insisting they would combine their efforts to create a successful and attractive piece.

Although the mural would flow chronologically, from the University's founding in 1925 to its future aspirations, the artists decided to display Salisbury's blended history. They focused not only on the University's history, but also on the history of the community and the nation. Thus, they began the mural with the image of the Eastern Shore farmland before the University's first president, Dr. William J. Holloway, arrived. Following the image of Dr. Holloway, a large cornfield with a seagull flying overhead, basket of peaches tumbling down a small knoll and corn stalks lying on the grass were all painted. These images propelled the


NATIONAL EMINENCE
Breaking Through G.L.A.S.S.
CAMPUS CRUSADE FOR CHRIST
NEWMAN CLUB
DR. PAUL
EARTH DAY
Salisbury University
Nabb Research Center
for Delmarva History and Culture
What song would you use to describe your time at SSU?
"You've Got a Friend"
"Stayin Alive"
"Free Fallen"
"Welcome to the Jungle"
"I Don't Want to Grow up"

Fence detail of the Nabb Center and its logo.



remaining panels of the mural. The artists created a flow, having each preceding image interact with each succeeding one. For instance, the depiction of the Pearl Harbor attack in 1941 segued into a scene of a six evergreen trees beside a body of water where a red and yellow beanie was perched. This continuity connects two decades. The Pearl Harbor scene is framed by the *Evergreen* yearbook excerpt, "freedom shall stand," and three students clothed in army attire. These men represent the fourth of the student population that enlisted in the war effort. The six evergreen trees standing beside the three men represent the trees planted in remembrance of the six students who lost their lives in World War II. The beanie, with the words "RAT WEEK" scrawled across its center, rests among the weeds. This hat recalls the tradition of freshman orientation, or rat week. After the war, the upperclassmen at the college created a tradition that made orientation week a week of pranks. The artists' combination of World War II and rat week create an evocative history of that decade. From the beanie, the mural continues to synchronize national, communal and University history.

Images of important figures like Martin Luther King Jr. and President John F. Kennedy are depicted beside important University leaders like University presidents Wilbur Devilbiss and Thomas J. Caruthers. Student movements and events surround these prominent leaders. In the 1950 panel, a large candle burns, representing the traditional Christmas candlelight service held by students. The silhouettes of "streakers" run through the 1960s panel, while a brown chicken and her cracked eggs nestle between the 1980 and 1990s panel, reminding viewers of Delmarva's Chicken Festival. The Crossroads Pub, the experimental pub opened on campus in 1997, is sketched among the 1990s panel of computers and the Gullapalooza, or the spring concert. This is followed by the American flag waving above the words "We Remember" in the 2001 panel. Finally, the mural ends with the image of the Maryland flag waving over the names of then Governor Paris Glendenning and President Janet Dudley-Eshbach.

In the space of 400 feet, artists and volunteers created a seamless history of the University, community and nation. The mural combined historical moments, like September 11 and the assassination of JFK, with cultural phenomena, like rat week and streaking. It took weeks of planning, painting and patience, but after a year, the mural was almost finished.

Collins checked her watch. The sun had set. It was time to call it quits. Shaking her head, she looked at the mural. Its wet paint glinted beneath the dull wink of the lamp post. She watched as students and volunteers slowly approached the table. Paint speckled their t-shirts and hands. They smiled at her. Confused, Collins looked at the mural again. It was finished. All the lines had been filled; all the images had been shaded. Smiling, Collins set her clip board down. The mural stood vibrant, exciting. Students strolled along the fence, peering at the images and appreciating its narrative.

Since its original construction to mask the building of Henson Science Hall, the fence has served the same purpose for other buildings, notably the Teacher Education and Technology Center and more recently, Perdue Hall. Today, the mural stands mutely at the construction site. But, as a decade ago, Salisbury students stroll past the mural, appreciating its artistic account of the University's history.

Noelle Ford is an English and Spanish dual major interning at the Nabb Center.

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Whatever Happened to Hog Island?:

Perspectives on Time, Place and Change "Down Below" in Dorchester County

By Dr. Phillip Hesser

> "Time is a sort of river of passing events, and strong is its current; no sooner is a thing brought to sight than it is swept by and another takes its place and this too will be swept away."
>
> -Marcus Aurelius

The Greek philosopher Heraclitus tells us that nothing is permanent except change. We see this most strikingly in the cities where whole neighborhoods sometimes fall to the wrecker's ball in favor of new buildings and streets. Yet we also come to recognize that change does not spare the countryside – advancing perhaps more slowly, but often just as profoundly. We see this most graphically in the marshlands of Maryland's Eastern Shore where the weather and life cycles that digest and assimilate the living matter of the marsh every year also wear down the landscape: the structures built by people, the plants from marsh hay to loblolly pine, and even the land itself in an era of sinking ground and rising sea level.

The "disappearing islands of the Chesapeake" (as described in the book of the same name by William B. Cronin) are an especially telling example of the change that transforms and obliterates landscapes on the Eastern Shore. These islands, which were home to several families a bit more than a century ago, are now little more than sandbars. Generally, these islands leave a legacy in historical records like charts, photographs, family histories and some of the homes that were salvaged and moved to the mainland. I have come across an island, however, whose legacy is so slight that it has seemingly disappeared beyond recognition. For those of us who have lived through much of the second half of the last century, it is a Brigadoon, which – like the village of the 1947 Broadway musical and 1954 film – seems to have vanished in the mists after its last appearance. The place is Hog Island, a place named "Down Below" in southern Dorchester County, MD.

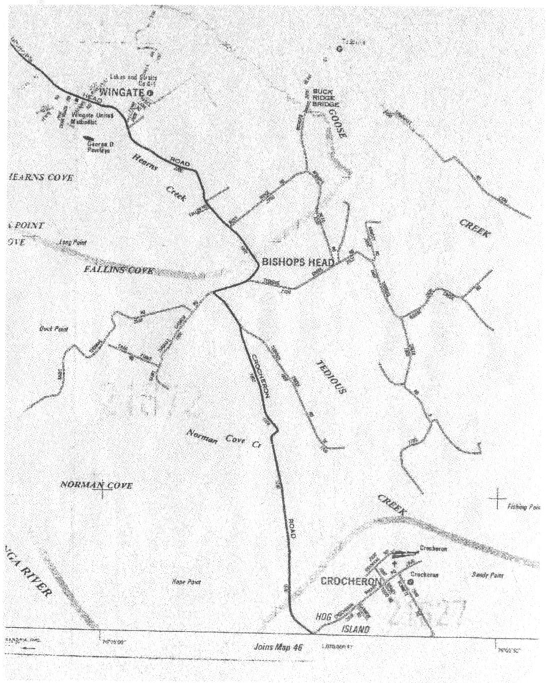
WINGATE
Wingate United Methodist
George D Pawley
HEARNS COVE
Hearns
Creek
ROAD
BUCK RIDGE BRIDGE
GOOSE
CREEK
POINT
Long Point
FALLINS COVE
BISHOPS HEAD
Owl Point
CROCHERON
TEDIOUS
Norman Cove Cr
NORMAN COVE
CREEK
Fishing Point
ROAD
NGA RIVER
Hope Point
Crocheron
Sandy Point
CROCHERON
HOG
ISLAND
Joins Map 46

Figure B

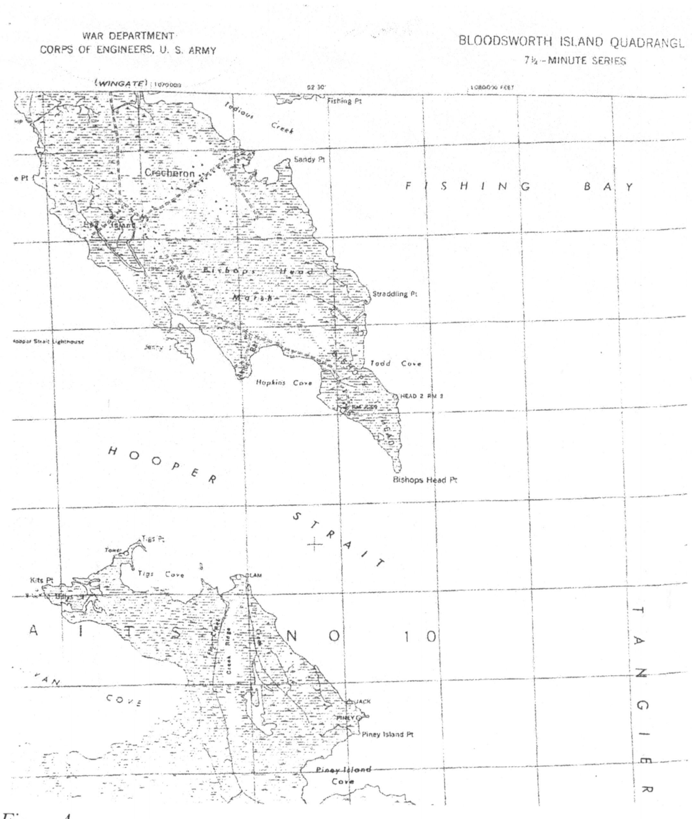
WAR DEPARTMENT
CORPS OF ENGINEERS, U. S. ARMY
BLOODSWORTH ISLAND QUADRANGL
7½-MINUTE SERIES
(WINGATE)
Fishing Pt
Tedious
Creek
Sandy Pt
Crocheron
FISHING BAY
Bishops Head
Marsh
Straddling Pt
Hooper Strait Lighthouse
Todd Cove
Hopkins Cove
Bishops Head Pt
HOOPER
STRAIT
Tigs Pt
Tower
Tigs Cove
Kits Pt
Billys
CLAM
ATSON 10
COVE
JACK
PINEY
Piney Island Pt
Piney Island Cove
TANGIER

Figure A

Before we solve the mystery of whatever happened to Hog Island, we must first be certain of what we are looking for. In the broadest of terms, we are searching for a sense of place, which according to geographer Yi-Fu Tuan, is what we do when we give meaning to undifferentiated space. In one sense, this is what is behind geography in its many dimensions. According to William D. Pattison, these dimensions include spatial, area studies, man-land and earth science. These aspects comprise everything from human history as cultural geology to the quantitative study of geomatics. Such aspects view the same space with different overlays emphasizing everything from geology to psychology.

As someone who believes, along with Heraclitus, that one does not step in the same river twice, I also see a sense of place as something that exists on many dimensions with many overlays. My community and its surrounding marshes and tumps (areas of fast land in the marshes) look different when I approach it by land rather than by water. My reference points (the street numbers as found on a 911 map) are different from the reference points based on people's homes and other landmarks that my

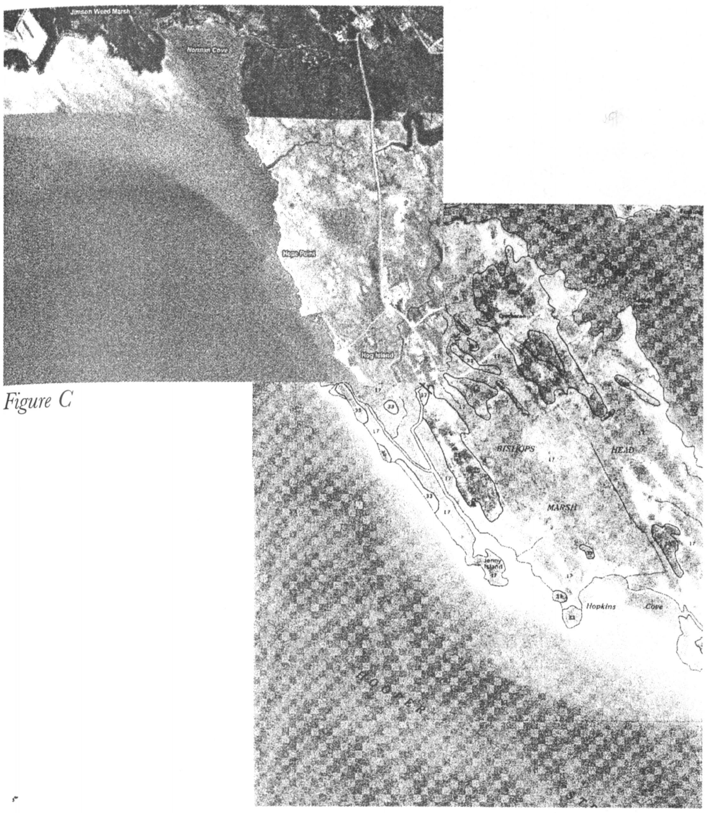

Figure C

Figure D

neighbors have shared for many generations. When I tried to get my mind around what was Hog Island, I soon came to realize that the answers would not easily fit together into a coherent answer. The pages that follow recount my explorations in time and space against a backdrop of three centuries of history, memory and change.

Hog Islands Across the Country and County

Before moving to a documentary and anecdotal search for Hog Island in southern Dorchester County, let's take a broad look at what is a "hog island," as seen in other parts of the United States. Writers on the origins of the name for Hog Island, Pennsylvania, Rhode Island, New York and Virginia note that pigs and other livestock would be quartered on islands, where there would be no need for fences or protection from predators. This practice also may be reflected in Ossabaw Island, GA, swine, which dates back to Spanish mariners leaving a population of pigs in the 16th century. This breed adapted to the food sources available on the island, even evolving a metabolism that enabled the pigs to survive through the lean days of spring on the island. The history of a variety of sheep, named for the Hog Island of Virginia's Eastern Shore where they were quartered, reflects a similar practice.

The documentary record for Hog Island, Dorchester County, can be found in the following references:

- A birth reference for James Elwood Foxwell, whose father George Albert Foxwell was born in Elliott Island, MD, was born at Hog Island on September 16, 1895, and was listed in Straits District in the 1900 Census.
- References to a parcel of land called Hog Island in Dorchester County, including a 1665 survey of 300 acres for Thomas Powell, a 1716 reference of a parcel of 50 acres registered to Lewis Griffith, a land survey for Nicholas Goldsborough for 821 acres in 1728 (being willed to his son Foster) and a will from Charles Musgrave to his son of the same name for 460 acres in 1744.
- Gazetters that list Hog Island variously as 38.14-76.03, 38.23-76.06, 38.24-76.06, 38.25-75.59.

These references may confuse the issue more than clarify it. The large tracts of land reflect grants covering many acres in the early history of the county, which may or may not include Hog Island in lower Dorchester County. Another Hog Island can be found in Dorchester County at the confluence of the Transquaking and Chicamacomico rivers and leaves as its legacy a Hog Island Road. The latter could have been more logical a birthplace for someone whose father was born in Elliott's Island, just a few miles to the east.

Captions and Cartography

Map references for Hog Island in southern Dorchester County tend to float within a mile or two of each other (Figures A-C). Most maps place Hog Island directly west of the meeting of Crocheron and Crocheron Wharf roads, according to the latest 911 nomenclature. The ADC county map for Dorchester County places it straddling Crocheron Wharf road as it begins at the turn with Crocheron Road and extends Hog Island south into what is usually identified as Bishops Head Marsh. Yet another map places it on a small tump just west of the other locations along Honga River. Other maps place it north or east of the first location as will be seen later.

Given these variations, one wonders whether Hog Island's floating location is due to cartography, i.e., the topographical considerations of the mapmakers. Eduard Imhof, in his "Positioning Names on Maps," suggests that names on maps must be:

- Easily read
- Easily associated with the feature it is meant to illustrate
- Located where they do not obscure other features
- Reflective of the size and importance of the feature
- Sized in terms of the hierarchy of features
- Neither evenly spaced nor crowded together

Looking at the location of the place names on these maps, it is probable that one map might have moved Hog Island due to a lack of space where it would be located on the other maps – most likely, to the point of inaccuracy. The others, however, do not offer much of an improvement in Imhof's terms, since they do not appear to have any precise relationship with the object they are meant to illustrate. Therefore, the topographical evidence does not bring us any closer to the answer in any definitive form.

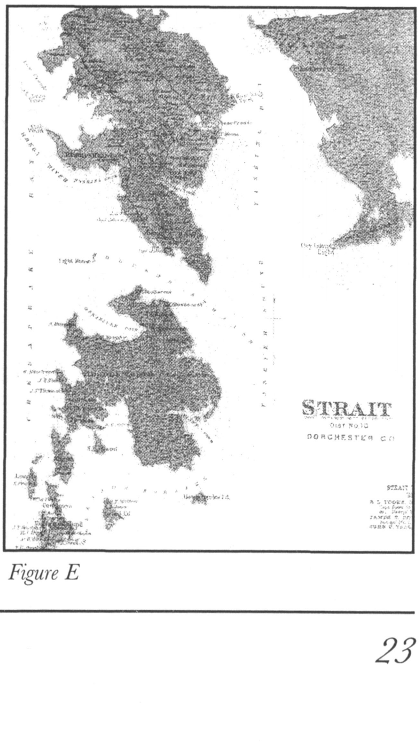

Figure E

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Memory, Marsh and Muck

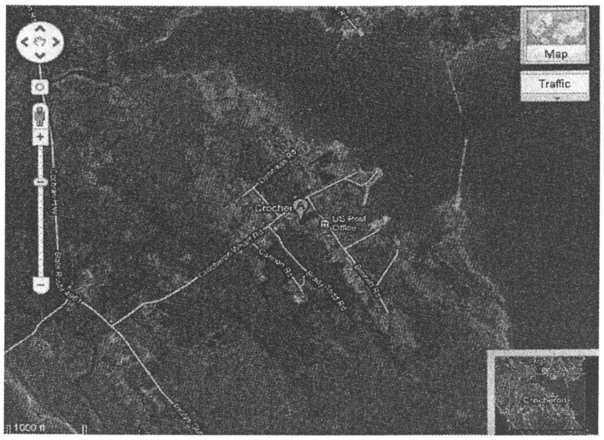


Figure F

Looking at the question from the point of view of cultural geography, I was guided on the principle of "when in doubt, ask." Asking my neighbors about the location of Hog Island, I was told that it was assuredly not any of the tumps that give place to our community of Crocheron. When asked where Hog Island was, they responded that it was "up Hog Island Road," along the stretch of marsh between what are now the communities of Bishops Head and Crocheron. That answer helped me to locate Hog Island Marsh. However, when I asked where the actual 'island' of Hog Island is, people were not able to give me an answer. They had nonetheless given me an important clue: I would find Hog Island in the marsh on Hog Island Road.

In my quest for better maps of the area in and around Hog Island Marsh, I found a USDA soil composition map for Dorchester County (Figure D). There, just to the east of the caption for Hog Island, was a single geological island of "sunken, mucky silt loam" that comprised two wooded tumps now separated by a washout area still sporting a few dead trees. This island was afloat within a marsh composed of "Honga peat." Could these tumps be the remnants of what was once a more prominent feature on the local cultural map?

Looking at the USDA map and the prominent position of the main road on the southwest corner of the land formation, I decided to take a close look at Hog Island Road (now Crocheron Road) on one of my weekly runs. Having observed that roads through the marsh make their way from tump to tump, aligning themselves along the edge of the tump so as to leave as much property as possible intact, I saw that Hog Island makes a beeline due south from the southernmost points of the community of Bishops Head more-or-less straight across to the western edge of the tumps in question, thence angling to the southeast and slipping between two properties to make its way toward the tumps that make up the community of Crocheron and the Bishops Head marsh to the south. Recalling that country roads often take their name from the destination most distant from the main road, I began to wonder whether I had found the lost Hog Island, the endpoint of the road that brought you to the branching streets of Crocheron.

Lost Roads and Lost Places

Recalling the history of the roads going down to Crocheron, however, I remembered an "old" Hog Island Road that extended to the northwest in a straight line from the dogleg that came at the end of "new" Hog Island Road. This old road to Bishops Head Point was a straight shot north from this tump, making its way to the banks of Honga River. Looking at an atlas of the county from 1878 (Figure E), I saw that this road led north into a road that hugged the river's edge, passed Hope Point, crossed Norman Cove Creek and met up with what is now called St. Thomas Church Road – now a dead-end road going out of Bishops Head at the turn for "new" Hog Island Road. Although much of this road can be seen from the ground and from the air (Figure F), a good part of it seems to have been washed away into Honga River, leaving not much more than perhaps a scattering of the logs on which it was built. Even this road alignment appeared to support the identification of Hog Island with the tumps at the end of Hog Island Marsh.

Just as I had concluded that these tumps were the location of Hog Island, I came across yet another map (Figure G), undated and unidentified) that placed Hog Island squarely on a small tump on the bank of Honga River to the west of present day Crocheron. Looking at the 1878 map again, I noticed that the road that gave access to this tump was aligned with "old" Hog Island Road where it followed Honga River on its way to Bishops Head. Could this be the destination of the "original" Hog Island Road, perhaps even predating "old" Hog Island Road that went southeast across the marsh to what became the community of Crocheron, a community that developed farther to the east of this tump and saw the greater part of its development comparatively later at the turn of the 20th century?

Yet, as I looked at the remnant of "old" Hog Island Road on Google Earth and followed it to this tump, I noticed even more erosion at work on this island, which appeared to be more substantial on the 1878 map. Of the houses that existed on this tump, only one remains, connected to Crocheron Road by a spur and precariously poised on the Shore of Honga River, protected by riprap. The erosion maps of the Maryland Department of Natural Resources (Figure H) show that a significant part – nearly all, in some cases – of this tump has washed away into Honga River in the past 135 years.

The Road to "Nowhere"

Perhaps the solution to the disappearance of Hog Island came from geographical "retronymy," the process of recasting a name based on changes in people's sense of place. Normally, retronymy involves a change to a name that helps to differentiate the new place from the original place (e.g., the "East" Indies to distinguish India and South Asia from the "West" Indies of the Caribbean). In this case, however, I would suggest that Hog Island was decoupled from its location when the successive "old" and "new" roads across Hog Island Marsh into Crocheron eclipsed the "original" road to Hog Island. Consequently, the cultural geography of Hog Island began to drift to the west, even encompassing the tump reached through the "old" and "new" Hog Island roads and in turn projecting to all of the tumps that make up Crocheron – to the chagrin of the people of the community, who resent being called "Hog Islanders." To further confuse the matter, the hunting lodge located on Hog Island received the name of Jenny Island Club, even though Jenny Island is unambiguously shown on all maps to the immediate south of the island in question.

The migration of Hog Island Road away from Hog Island would explain how Hog Island became "lost." The roads and the core population of the area shifted from the banks of Honga River to tumps toward the center of the peninsula (where

Bethany Church and County School No. 3 were established) and farther to the east to the shores of Fishing Bay (where the Crocheron Post Office and factory flourished during the height of the Chesapeake oyster boom). In the meantime, Hog Island, decoupled from Hog Island Road, receded from memory as the tump itself dissolved into Honga River. Traversed by both the "old" and "new" roads, Hog Island Marsh remained fixed in the landscape of memory – even if the location of Hog Island began to blur without a place to anchor it.

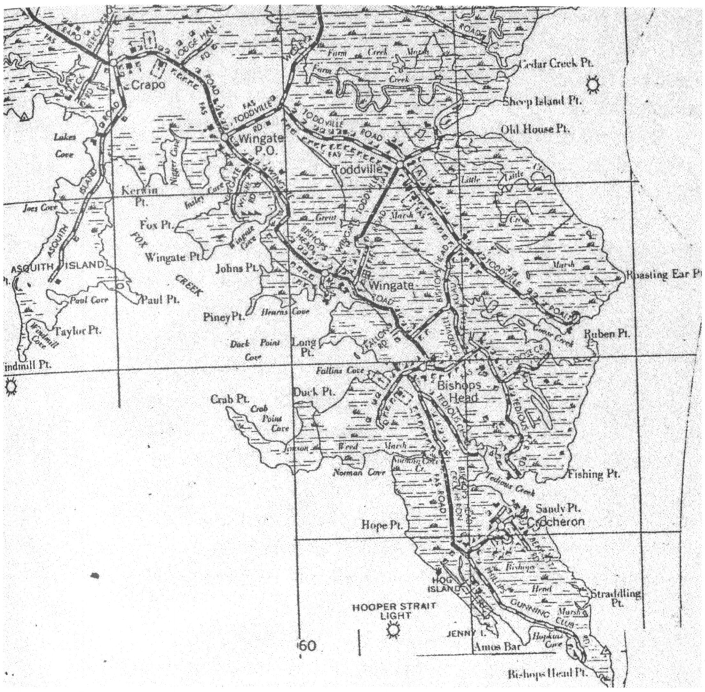


Figure G

Cracking the Case

Looking at the various maps, it is clear that the cartographers either allowed their reckoning to drift along with the people's memory or at least failed to incorporate the principles of nomenclature given by Imhof. Yet there is a meaning to this story that goes far beyond nomenclature. Hog Island was not alone in giving way to the tides of the turn of the century. Those tides were also driving the abandonment of Barren, James, Bloodsworth, Holland and lower Hooper's islands in Dorchester County. In the same way that families from Bloodsworth and Holland islands were settling in Crocheron, even bringing their houses by barge, the population south of the community of Bishops Head also shifted away from Hog Island toward the center of the peninsula and the shores of Fishing Bay near Crocheron Post Office. "Old" Hog Island Road similarly retreated from Hog Island, taking a southeast beeline toward the center of the peninsula. As the erosion continued, the entire alignment of "original" Hog Island Road would be abandoned to a point well north of Norman Cove Creek, becoming the dead-end St. Thomas Church Road leading out of the community of Bishops Head.

By early in the 20th century, alternative routes had replaced the roads to Hog Island and Crocheron. When "old" Hog Island Road was likewise compromised by the erosion along Norman Cove Creek, it was replaced by "new" Hog Island Road (today's Crocheron Road), taking the middle ground from Bishops Head down the center of the peninsula. As noted above, Hog Island was joined to the main road with a short east-west spur road, which served as a driveway to the last buildings on or near the tump. As with several of the abandoned islands of the Chesapeake, Hog Island today has only one house left on its reinforced shores – originally preserved as a gunning club. It stands as silent witness to the seeming disappearance of Hog Island, nearly stolen away without a trace by the tides and storms of a changing Chesapeake Bay.

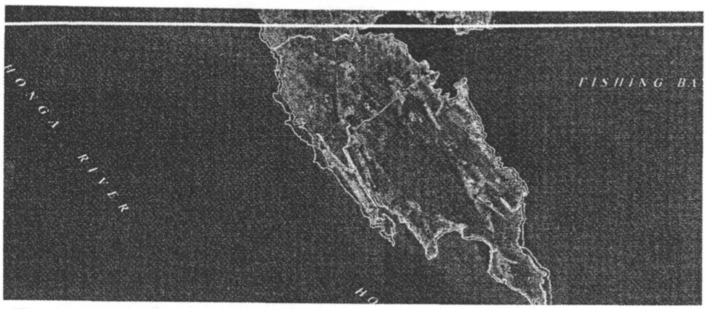


Figure H

Time, Tide and Testimony

As we look ahead to more climate change intensified by the human activities of the industrial age, we can no doubt expect more landmarks and reference points in geography and human memory in the Chesapeake to be transformed by rising tides and sea level and sinking land. "Topocide," or the killing-off of a place, is classically defined by transformation of human spaces caused by industrial expansion. Another kind of topocide is also changing the world, and no more so than in the Chesapeake, where communities such as Applegarth on Lower Hooper's Island, "The Pone" on Bloodsworth Island and Eastern Ridge of Holland Island have existed only in fading memory and decaying artifact for nearly a century. They have been largely swept away by the current of time described by Marcus Aurelius.

Heraclitus tells us that those who wish to know about the world must learn about it in its particular details. On the Chesapeake, these details are doubly important as a dynamic part of our sense of time and place as the land and water change before our eyes. Although we may or may not be able to shore up the most vulnerable lands along the Bay with riprap, we still have an opportunity to do so with memory and history, safeguarding both by compiling oral accounts, maintaining archives, and sharing our stories. In this way, places such as Hog Island can come to life periodically – in the manner of Brigadoon – to those who study and take an interest in their past. By doing so, we maintain a record of people and place and remain accountable for our actions and lack thereof to the generations who came before us (and inhabited those spaces) and those who come after us and deserve to know about what made and unmade their world.

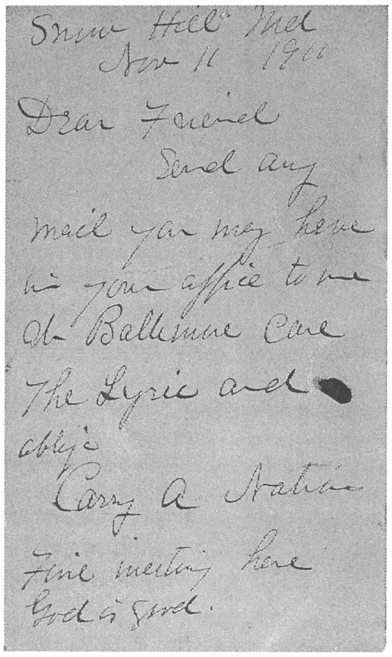
Professor Phillip Hesser has taught at universities in the United States and two African countries and has directed leadership and educational fellowship programs for the United Nations and a U.S. nonprofit organization. Living "Down Below" in Dorchester County, he currently is steeping himself in the recollections of his neighbors and the history of the Eastern Shore in preparation for his book *Staying in Limbo: Life and Livelihood on the Tumps and Marshes of the Chesapeake.*

The Woman with the Hatchet: Carry A. Nation Comes to the Eastern Shore

By Lindsay Maddux and Noelle Ford

At nearly six feet tall, dressed all in black, with piercing eyes and pursed lips, Carry A. Nation was a woman with a commanding presence. Calling herself "Jesus' bulldog," Carry used her intimidating presence and physical strength to fight against the evils of alcohol. For years she traveled the United States, even touring the Eastern Shore in 1910, preaching about the sinfulness of alcohol and ransacking "wicked places," like bars and gambling rooms. But now, Carry is simply remembered for her fanatical rampage rather than her campaign for prohibition. What drove this widow to wield a hatchet in the name of sobriety? Why did she travel all the way from her home in Kansas to Salisbury, MD?

Carry Nation, originally named Carrie Moore, was the only child of two mentally disturbed parents. Carry's childhood was nothing short of troubled. Her mother died believing that she was Queen Victoria, her father was illiterate, giving her the wrong spelling of her name: Carrie. Later, she would change her name from Carrie to Carry, believing the new spelling gave meaning to her life's work: she would "carry a nation" to prohibition. Her desire to "carry the nation" began in her early life, growing from her religious beliefs and her marriage to an alcoholic. Her first husband, Dr. Charles Gloyd, was a flagrant alcoholic who even spent the morning before their wedding in the town's tavern. The death of her first husband was the tipping point for Carry. Her deeply implanted spiritual belief that alcohol was morally wrong, coupled with the recent death of her husband, led her to intervene spiritually, claiming she was religiously obligated to raid saloons.



Snow Hill Md
Nov 11 1911

Dear Friend
Send any
mail you may have
in your office to me
at Baltimore Care
The Lyric and
oblige
Carry A Nation

Fine meeting here
God is good.

In 1911, Carry Nation sends a post card to a friend in Salisbury.

The first saloon Carry raided was in a neighboring town called Kiowa. It was June 1900 and Carry was 54 years old at the time, but her age did not stop her from her mission. She arose at dawn, packed her buggy with stones and bricks, and then headed out to her destination. Although she arrived in Kiowa by nightfall, she waited until the next morning to spring a surprise attack on the saloon run by a Mr. Dobson there. Prepared with weaponry at her side and the word of God in her heart and on her lips, Carry pushed through the saloon doors and let loose her wrath: she threw rocks at the mirrors and glass bottles, poured out full bottles of liquor, and confidently exclaimed "God be with you" to the stunned drunkards and Mr. Dobson. On a "high of destruction," Carry used more of her ammunition to destroy the saloon's windows before she calmly drove her getaway buggy down the street and out of town.

The experience gained from her first attack aided Carry in destroying more. In additional raids to Kiowa and other towns, Carry pulled down posters that displayed scantily clad women on the walls, splashed alcohol over the walls and upset tables and chairs. Satisfied with her raids in Kiowa, Carry moved to Wichita, once more acting on the element of surprise. Carry took her stones to the saloon at the Hotel Carey and began to smash mirrors, bottles and glassware while shouting "Peace on earth, good will to men!" and "Glory to God!" Thus far, all of Carry's bar-destroying raids had been successful, and she began to gain a reputation that instilled fear in many men with a liking for "the bottle."

Holding onto the belief that she had been "chosen to become a martyr," she continued to attack saloons. She was not referred to as "the woman with the hatchet" until later in her raids when, she claimed, God commanded her to take a hatchet and send wrath upon Kiowa, KS. As the level of weaponry elevated, so did the expanse of destruction; Carry expanded her bar-destroying raids from towns all over Kansas to Arkansas. Of course, she utilized her own hands and strength to cause as much destruction as possible, such as when she dismantled and threw a cash register across a barroom. All Carry's weapons were equally effective at not only destroying the paraphernalia she so adamantly despised, but also at gaining her respect among temperance supporters.

During her second marriage to David Nation, who remained "incompetent" and instigated quarrels with his wife, she joined the Woman's Christian Temperance Union.

These meetings and the stories of wives who also lost their husbands or their homes due to alcoholism fueled Carry's desire for prohibition. Building her confidence and skill, Carry moved to conduct more than 40 raids during 1901, making her "the most notorious female character in the United States" according to *American Heritage.* One of these infamous raids was on Topeka, Kansas' capital. She had improved her weaponry by this particular raid and brought with her four hatchets to cause maximum destruction. Carry also enlisted the help of temperance supporters, including Mrs. John White, Miss Madeline Southard and an unnamed evangelist. These women chose the restaurant/saloon of E.C. Russam and entered the establishment with a vengeance and goal to wreak havoc on the town. They broke glassware, used hatchets on the bar, mirror, refrigerator and cigarette case. Carry even took a few swings at the surprised bartender. After calling the bartender a "maker of drunkards and widows," Carry conducted her unbelievable, albeit infamous, destruction of the cash register. With hardly any difficulty, Carry ripped the register from its place on the bar and flung it across the room –an action many men would have had difficulty doing.

The press went wild over the raids Carry conducted, especially the Topeka raid. Newspapers and radios were talking about the "The Smasher" as if she were the most feared woman in the nation. Cartoonists soon caught the excitement as well, and began drawing images of Carry dressed in black with a hatchet at her side, oftentimes in a destroyed saloon. Through the media, Carry's activities became even more recognizable and sometimes were repeated by other women such as Mary Sheriff in Danville, KS. She too enforced temperance by destroying bars in the Harper County area. The media also showed that the *Union*, a regional newspaper, had announced an aversion to Carry's cause and could have been the force behind pelting Carry with eggs and rotten vegetables when she was in public.

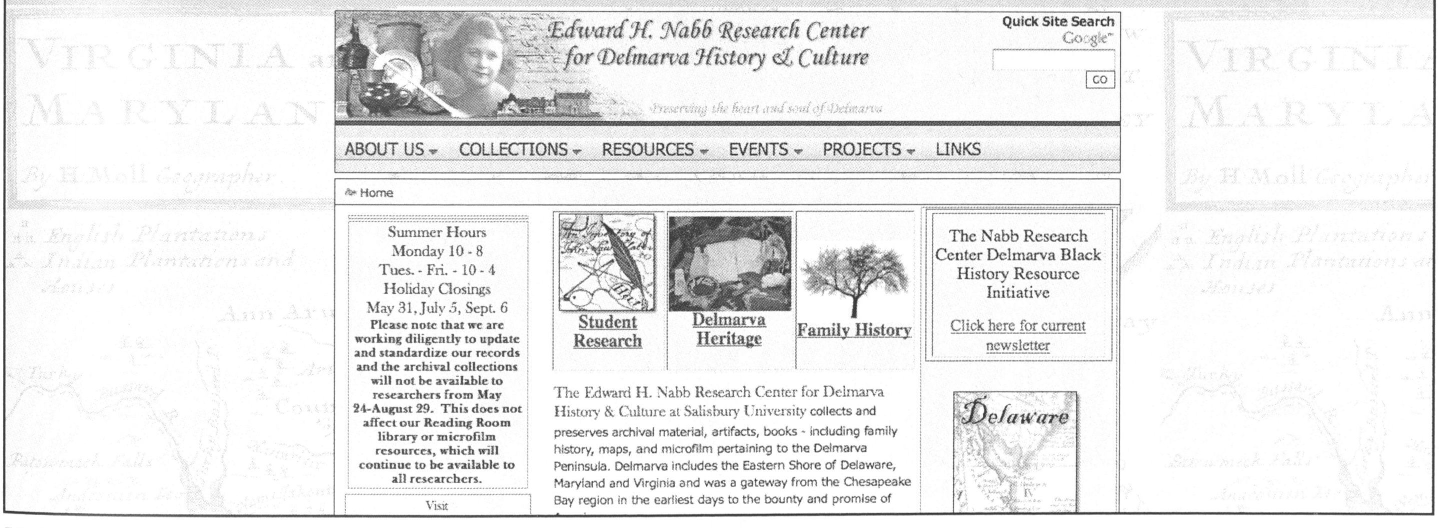
Although Carry seemed to be constantly raiding the saloons of the South, the time she spent in jail undoubtedly prevented her from raiding even more. With most of the saloons she attacked, Carry was either arrested and put in jail or at least visited by the authorities. Although she was arrested more than 30 times, Carry never ceased to pour over her Bible, to pray and to plan future raids. Clearly, from the immense media coverage she received even while she was in jail, she continued to make an important impact on the lives of people throughout America.

When she was not in jail, Carry toured the nation, stopping in towns to lecture the citizens about the evils of the nation. She eventually made her way to the East Coast, stopping in Salisbury in November 1910. She spent two days preaching about the immorality of intoxicants. On November 4, Carry lectured at the Parson's Opera (later Ulman's). That night, curious citizens fidgeted in their seats as Carry brandished her Bible and barked that evil lurked in every drop of alcohol, every gambling card, every wisp of cigarette smoke. The next morning *The Salisbury News* called Carry "the modern Don Quixote," reporting that only a "number out of curiosity" showed their faces for the event. *The Salisbury Courier* was not as kind to Carry, calling her a "religious crank of the genus lunatics." It reported that the saloon smasher divided her time between wreaking havoc on drinking establishments and "making money [off] ... her widespread notoriety," charging 15 cents to listen to her lecture and selling souvenir hatchets and an autobiography of her life titled "How I Smashed Old Satan." However, Carry must have made at least one friend in Salisbury because a year later she sent a postcard to Salisbury from Snow Hill, MD, asking her "dear friend" to "send any [Temperance Conference] mail ... to the Lyric Opera in Baltimore."

In 1911, her continued rioting took a physical toll on Carry, especially in the later years of raiding, where in May at Maloy's Dance Hall and Café, Carry was unable to overtake the owner and left feeling crushed and defeated. She decided to devote her time to her speeches, embarking for Eureka Springs, AR. That evening, her fist pounding the podium, face red, she shouted that hell was looming for those that drank. She swiped at a wet curl plastered to her forehead as she claimed spiritual depreciation was just a sip away. Just as her thin lips formed her next angry word, her eyes rolled back and she slumped to the floor, her black bonnet sliding off her gray hair. She was carried from the room and brought back to her hotel. A few days later, the "wrecker of saloons" was dead. Her divinely inspired mission to destroy the bottles that destroyed lives had ended. However, her life's passion was not in vain. In 1917, the 18th Amendment was passed, enforcing temperance for the nation. Whether or not Carry's radicalism did help 'carry a nation' to prohibition is unsure. What is known is that, while Carry did destroy property under the pretext of heavenly inspiration, she also fought to save lives from the terrors of alcohol.

Lindsay Maddux is an English major and former Nabb Center intern; Noelle Ford is an English major and Nabb Center intern.

Find information and listings of upcoming events by visiting our Web site at **http://nabbhistory.salisbury.edu**



Summer Hours
Monday 10 - 8
Tues. - Fri. - 10 - 4
Holiday Closings
May 31, July 5, Sept. 6

Please note that we are working diligently to update and standardize our records and the archival collections will not be available to researchers from May 24-August 29. This does not affect our Reading Room library or microfilm resources, which will continue to be available to all researchers.

The Nabb Research Center Delmarva Black History Resource Initiative

Click here for current newsletter

The Edward H. Nabb Research Center for Delmarva History & Culture at Salisbury University collects and preserves archival material, artifacts, books - including family history, maps, and microfilm pertaining to the Delmarva Peninsula. Delmarva includes the Eastern Shore of Delaware, Maryland and Virginia and was a gateway from the Chesapeake Bay region in the earliest days to the bounty and promise of

Visit our Web site to learn about our constantly-growing collections and resources.

Far From Home: Four Tyaskin Children Attend Maryland School for the Deaf in Frederick

By Barbara Marhoefer

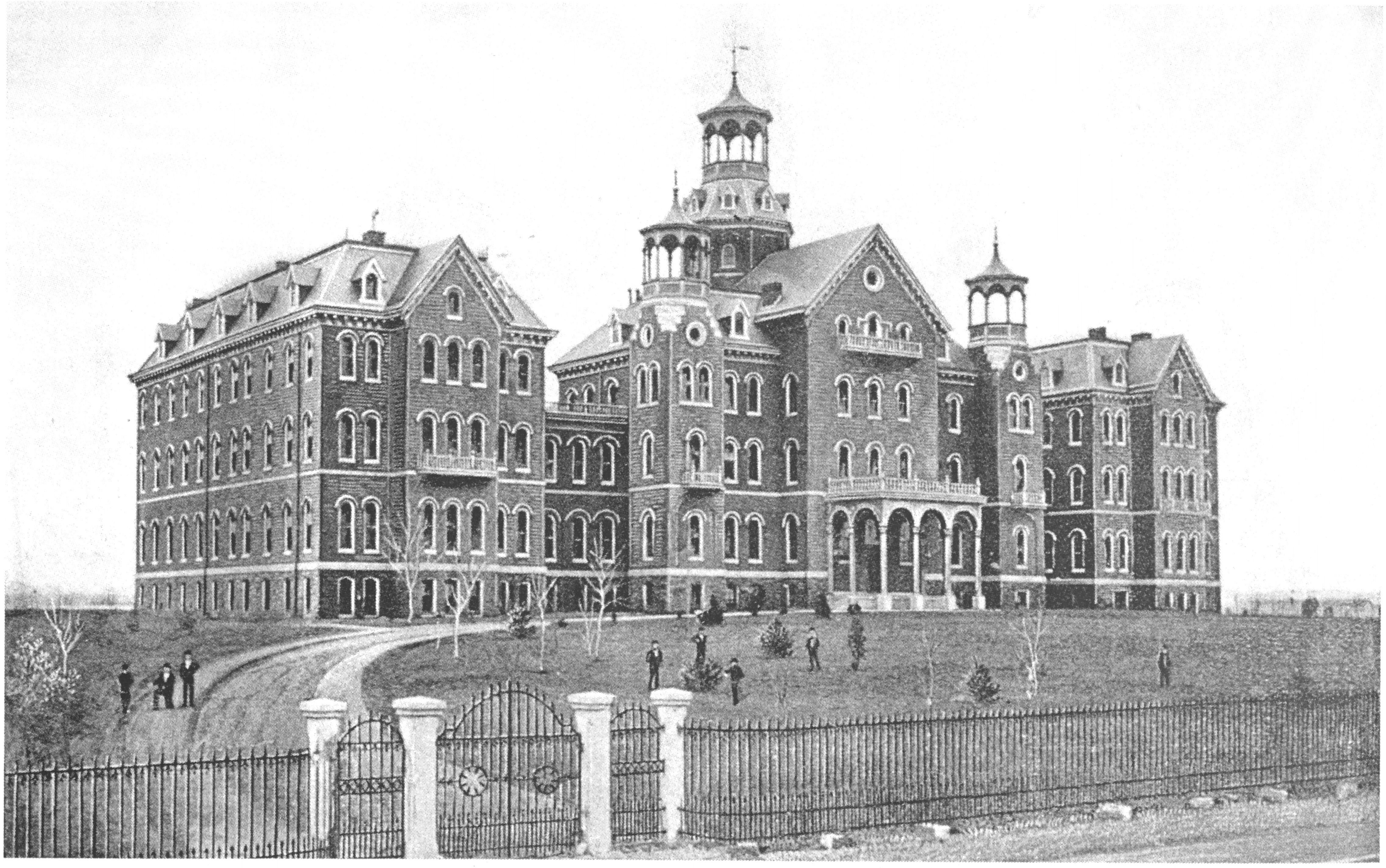
Two children from Tyaskin, who could not hear or speak, were going to school at last. In September 1877, their parents prepared them for a two-day trip across the Chesapeake Bay and up to Baltimore, then 45 miles west to Frederick to enroll in the Maryland School for the Deaf (MSD).

James Fred Insley, age 11, and his sister Mary Virginia, age 8, lived in their own isolated, silent worlds, watching others talk and laugh. Their home was amid farm fields in Tyaskin, a short walk from the Nanticoke River. As their mother Biddy Insley packed their clothes, their two younger sisters watched in silence – Lulu, age 6, and Effie, age 4 – could also not hear nor speak.

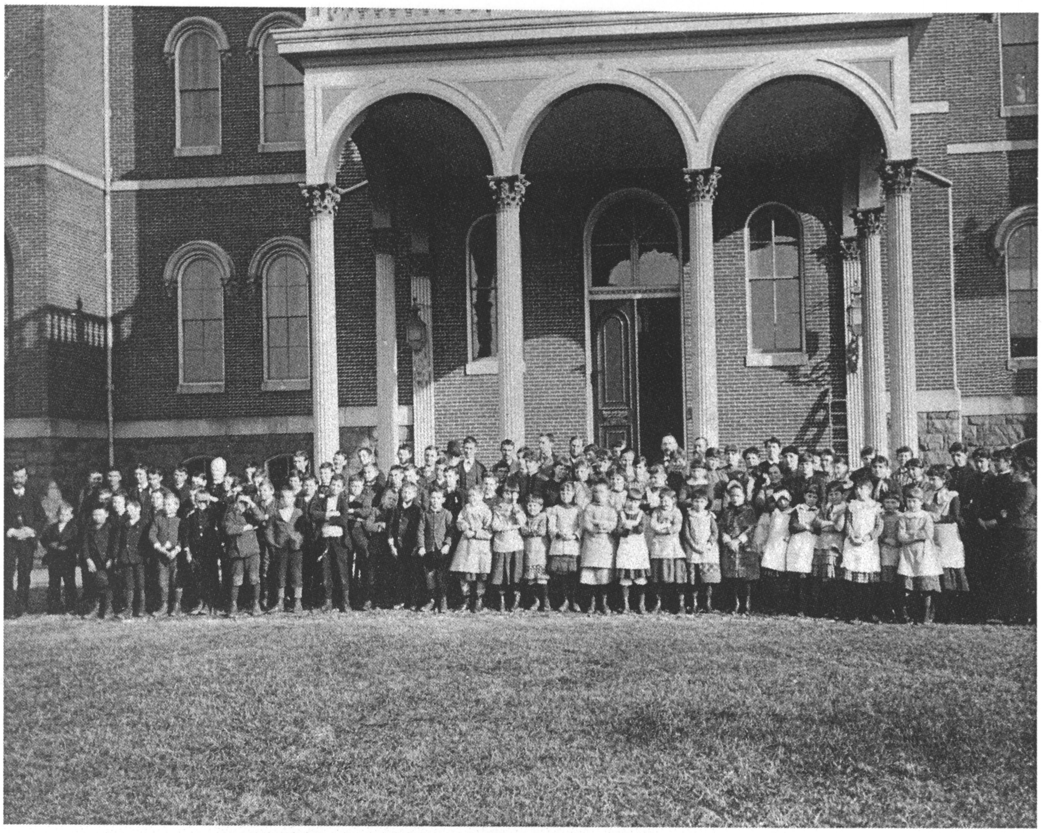
Their father James Polk Insley was a mariner. Thus, he probably took James Fred and Mary Virginia to Baltimore by boat. From Baltimore, they might have taken a train to Frederick. The station was two blocks from the school.

The first residential school for the deaf had opened in Hartford, CT, in 1817, and then other eastern states established schools for deaf children. Maryland sent its deaf students to schools in Pennsylvania and Washington, D.C., until in 1868 when the state established its own school for 34 deaf students in Frederick in two army barracks, dating back to the American Revolution. The student population grew so quickly that a larger building was built to house the school. The new building was completed in 1875, just two years before the Insleys arrived.

The Insleys must have been awed when they saw the Main Building. It was a red brick Victorian castle with three tall towers, the center one reaching up nine stories. When they rang the doorbell and walked between the big double doors, they were in a light-filled hall with a circular stairway that rose high above them to a roof with a stained-glass window. Perhaps there, James Fred and Mary Virginia first saw children their age, walking to class, laughing and talking with their fingers. The school was home to 100 students.



Old Red Brick Main Building in 1876
(Courtesy of MSD Archives)



Deaf Mute Pupils.
Maryland School for the Deaf and Dumb.
1884-1885.

Students and staff gathered for this photo in 1884-1885 school year, when all four Insley children, James Fred, Mary Virginia, Lulu and Effie, attended the school. There is no identification of the people in the photo. (Courtesy of MSD Archives)

School offices were nearby, and James Polk Insley enrolled his children. Tuition was free for Maryland residents; out-of-state students paid $200 (that would be $3,980 in today's money, according to the Inflation Calculator). If a family could not provide clothing and transportation, the school provided for the children and was reimbursed by the local Orphans Court or County Commissioners. The first Tyaskin Insley enrollment reads:

> *James Frederick Insley –*
> *entered Sept. 5, 1877*
> *DOB: November 6th, 1866*
> *Was he born deaf? Born deaf.*
> *Is the deafness total or partial? Total.*
> *Have any attempts been made to communicate instruction? None.*
> *Has he had the measles, scarlet fever, mumps or whooping cough? Vaccinated?*
> *Hooping (sic) cough and vaccinated.*
> *Is he laboring under any bodily infirmity … or does he show any signs of mental imbecility or idiocy? None.*
> *How many of the relatives are deaf and dumb? 3 sisters.*
> *Were the parents related before marriage: No relation.*

Information on Mary Virginia's enrollment was identical, except she was born November 18, 1869, and there was an answer to the following question:

Are both parents living? Both living.

Mary Virginia was assigned a bed in the girls' wing, in a long room with beds on either side. The girls' wing was to the right of the main hall and had a girls' playroom. James Fred was assigned a bed in the boys' wing, which was on the left side of the main hall and also had a playroom. James Fred and Mary Virginia saw each other at chapel and in the dining room in the main part of the building, at recess outside on the big lawns, and passing in the hallways to gym and classrooms.

At that time, MSD teachers tried new students in oral classes to teach them to read lips and use their voices. If this didn't work sufficiently, they were switched to sign and finger spelling classes, combined with written language and penmanship. Once they had mastered these subjects, they studied Reading, Arithmetic, Geography, History, Grammar, Natural History, Biography, Science of Common Things and Art, all the subjects then taught in schools for hearing students. Mary Virginia was taught cooking and sewing. James Fred learned shoe-making and woodworking.

In 1877, Charles Ely, MSD principal, described educating deaf students in his report to the State Legislature: "The real difficulty lies in the meaning of words and their arrangement in sentences … .The deaf-mute child is ignorant not only of written but of spoken language … But written language is the key to knowledge and to intercourse with others. To gain this knowledge, the language of signs is employed … .We begin by teaching the names of familiar objects, showing either the object or a picture. The pupil learns at the same time the printed, the written and the finger letters, and also the sign for the object … .The first three years are given almost entirely to the study of written language. At the end of this time, such text-books as are used in public school are introduced."

Ely said that the course of study at the school was seven or eight years, and students "leave school with not only a good degree of knowledge, but with such ability to read and understand, that they can go on by themselves and add to their acquirements."

The Insley children must have progressed and enjoyed MSD, because two years later, in 1879, James Polk and Biddy Insley enrolled Lulu, who was 8 and known at home as Lulie, and in 1881 they enrolled Effie. From 1881 until 1884, there were four Tyaskin Insleys at MSD.

James Fred and Mary Virginia left MSD in June 1884 when he was 18 and she was 15. That September, Mary Virginia married William Elliott of Bivalve, MD, a hearing man.

Lulu and Effie Insley continued at Maryland State School for the Deaf. The school year began the first Wednesday in

September and ended the last Wednesday in June. "Because of the distances, it is likely the Insley children remained at MSD even during the Christmas Holiday break," Linda Stull, curator of the Bjorlee Museum at Maryland School for the Deaf wrote recently. "Every attempt was made by the staff to make the season a joyful one for them here. Classes were suspended and rest, relaxation, games, candies and fun were the general rule with, of course, a big Christmas dinner. Parents were always encouraged to send gift packages ahead of time."

In the 1886 *Maryland Bulletin*, published twice a month by the school, there was a note: "The first Christmas box came last Saturday. Lulie and Effie Insley were the very happy girls to who it was consigned. Since then more have come in, and as we go to press the cry is, still they come!"

Two years later, in 1888, Lulu had a tooth problem. An article in the Maryland Bulletin, probably written by a student, reported:

> Last week Lulie Insley had a bad toothache. She suffered with her tooth. She could not sleep all night. The next morning she went to the dentist's office. She said, "I have a toothache." The dentist told her to sit down in the chair. He examined her tooth. He said, "It is very bad. It must be pulled out." He opened his case of instruments. He took a pair of forceps. He pulled her tooth. Lulie Insley screamed because it hurt badly. Pretty soon she felt better. The dentist filled a hollow tooth. He removed the tartar from her teeth. They looked nice and white. She was proud of her nice teeth. If you neglect your teeth, they will decay. You must brush your teeth every day. If you pick your teeth with a pin, it will injure them. You can pick your teeth with a straw or a quill tooth pick.

Lulu left MSD when she was 17 in June 1888 and returned to Tyaskin. She died on July 2 the following year of typhoid fever. The September 28, 1889, edition of the *Maryland Bulletin* reported: "Lulu Insley, one of the brightest and most attractive girls we have ever had in school, died at her home, Tyaskin, Md., on the 2nd of July, of Typhoid fever. She graduated one year ago and since that time had been living at home. Three others of the family have been pupils in this school and one is still on the roll. To the parents, brother and sisters, we tender our warmest sympathy."

Emeline and James Fred Insley in the late 1940s (Courtesy of the Insley Family)

The following year in, 1889, James Fred Insley married Emeline Hare, who had been a student at MSD when he first enrolled. They set up housekeeping in Tyaskin in a new house built for them near the Insley Seniors' home – on a road now called Insley Drive.

The following year in June 1890, Effie Insley completed the course and left MSD. Almost a year later, the May 9, 1891, Maryland Bulletin reported: "Principal Ely has received a pleasant letter from Effie Insley of Tyaskin, Wicomico Co. She regrets very much that she cannot return to school, as her mother, who is in poor health, needs her assistance at home. We would be very much pleased to see her again."

Recently, Stull wrote: "Judging from the times the Insleys were mentioned in the Bulletin, I would hazard the guess that they were very popular while here!"

After studying at MSD, three of the four Insleys were successful, Lulu having died one year after leaving MSD – a testament to their parents and to the State of Maryland's dedication to universal education. Maryland School for the Deaf kept careful track of students after they left the school. Mary Virginia and William Elliott had two hearing children, a son and daughter. In March 1902, Effie married Charles H. Keyser.

James Fred and Emeline Insley had three children, a son and a daughter, both hearing, and a second daughter who died when she was four. Their Tyaskin farmhouse became known as Briar Patch, a name explained recently by their grandson Jimmy Insley. He recalls helping his grandfather plant blackberry bushes near the house – those blackberry stickers gave the house its name. Jimmy said younger family members learned sign and finger spelling to communicate with their grandparents.

Another grandson, Clifford Insley, recalls playing checkers with his Grandmother Emeline. "She beat me every time," he said.

Today at the Maryland School for the Deaf, the old Main Building that the Insley children knew is long gone, torn down in 1967 and replaced with three-story red-brick buildings. Now a park called the Mall is the center of the campus, which has a college-like feel with students and faculty strolling here and there.

Today there are 400 enrolled at the Frederick campus, which offers classes from preschool through high school. There is a program for teachers to visit the homes of deaf infants to work with them and help their parents. Another 100 students are enrolled at MSD's campus in Columbia.

Stull described students at the school today: "By the time students now enter MSD, the vast majority of them are already conversant in American Sign Language. For those who are not, instruction in sign language is provided. Instruction in speech and speech reading is available to all students regardless of their competency or skill in American Sign Language."

The Bjorlee Museum at Maryland School for the Deaf in Frederick now has a special exhibit about students from the 1870s and 1880s, featuring the four Tyaskin children. The exhibit will run through the rest of the year.

About eight years ago, the women of the Tyaskin Insley family published a 157-page cookbook of family recipes. Included is a recipe titled the James K. Polk Fruit Cake, with a note that it was handed down from James Polk Insley. Perhaps the Christmas package James Polk and Biddy Insley sent long ago to Lulu and Effie contained this fruitcake.

Special Thanks

Linda Skull, curator of the Bjorlee Museum, combed the archives of the Maryland School for the Deaf for mention of the Insley Children.

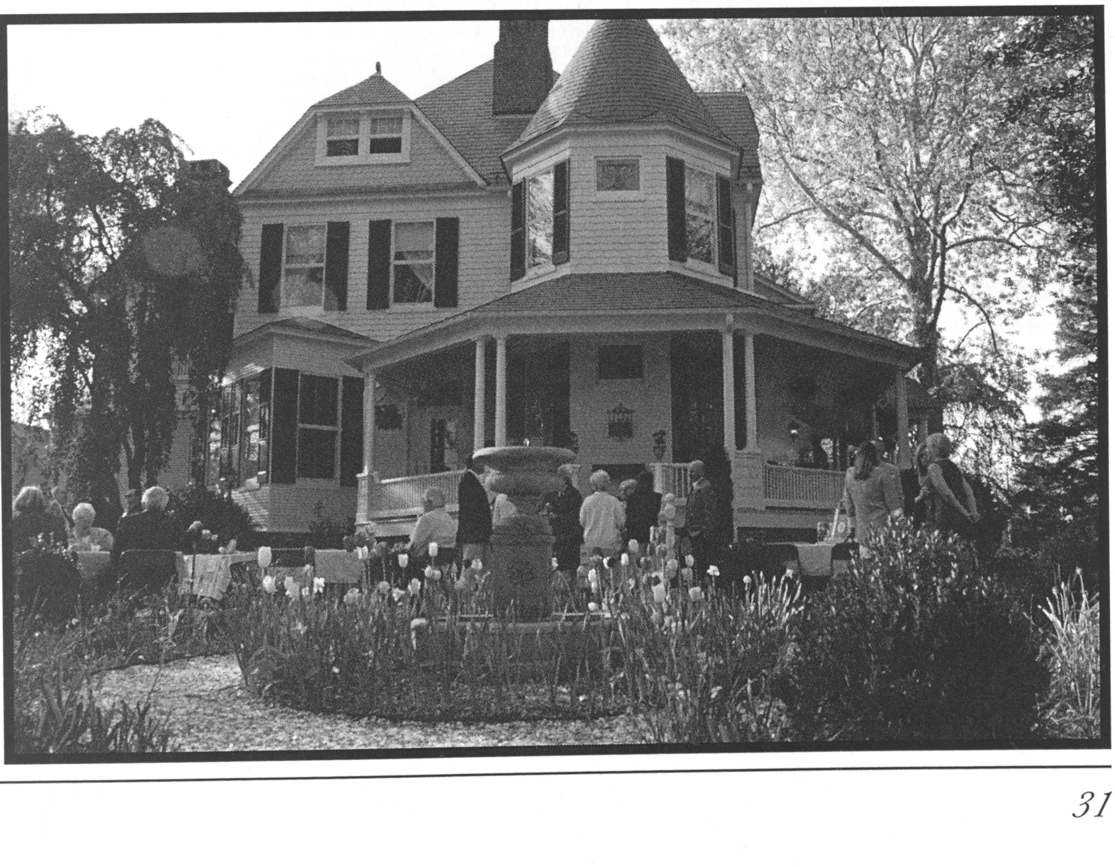
Barbara Marhoefer discovered the story of the four Insley children while she was researching her book *Tyaskin, Maryland, In Photos and Documents*, published last year. Marhoefer's book about Tyaskin is available for purchase at the Nabb Center.

Victorian Springtime in Snow Hill Event Raises Money for Nabb

"Victorian Springtime in Snow Hill," the Nabb Research Center's annual fundraiser organized by Nabb's Board of Directors, was held at the Governor John Walter Smith House in Snow Hill, MD on Saturday, April 30. Owners Kemp Wills and Bill Hatala graciously opened their home to over 150 guests who attended the event in support of the Nabb Center.

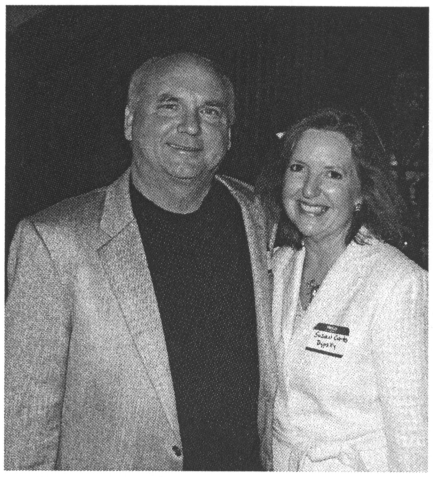
The Governor John Walter Smith House is situated on a one-and-a-half acre lot in residential Snow Hill. The home was designed by architect Jackson C. Gott of Baltimore and built in 1889-90 for Smith with entertaining in mind. The home features over 20 rooms, including a 17 x 24 dining room with original furniture, grain-painted pocket doors, stick-and-ball fretwork, 8-foot tall first floor windows and 11 fireplaces, and a wrap-around porch. The most unique features in the home are the original stained glass windows.

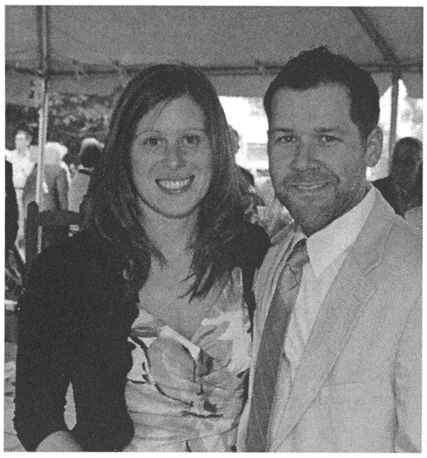
During the event, visitors were treated to guided tours of the home by volunteer docents dressed in Victorian and Edwardian attire and led by Katie Matthews. The event also featured a silent auction, live music by Earl Beardsley, and mint juleps courtesy of Bert and Emma Thornton. Kathy and Bill Niskanen's bar was a popular spot, as was the oyster bar provided by Charles Emery.

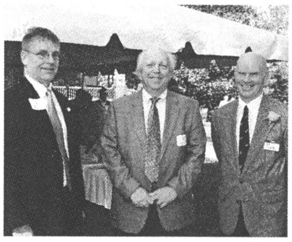


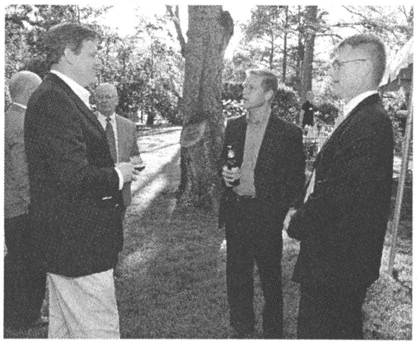
The event raised over $20,000 to benefit the Nabb Research Center. The support of the community is imperative to the Nabb Center's ability to continue fulfilling its mission of collecting and preserving the history and culture of the Delmarva Peninsula. The Nabb Center board and staff are grateful to all who helped make this event a success. We are especially grateful for the hospitality of Kemp Wills and Bill Hatala for sharing the beauty of their home with us, to the docents and volunteers who donated their time, and to event co-chairs L. Paul Morris Jr. and Lenore Huffer for their hard work and energy dedicated to bringing this event into fruition.

Victorian Springtime in Snow Hill









Victorian Springtime in Snow Hill Contributors

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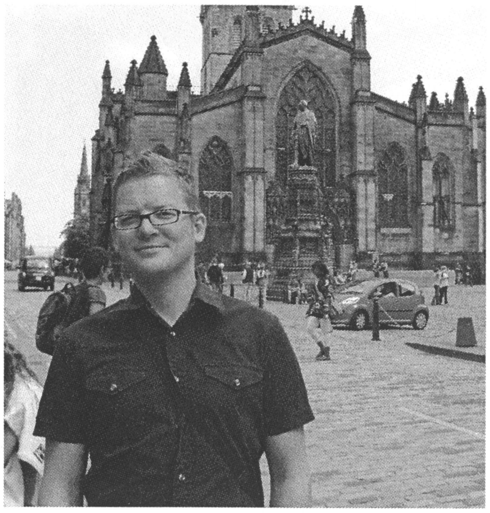
Upcoming Events and Exhibits



Trans-Atlantic Networks: Scottish Immigrants in the 19th Century

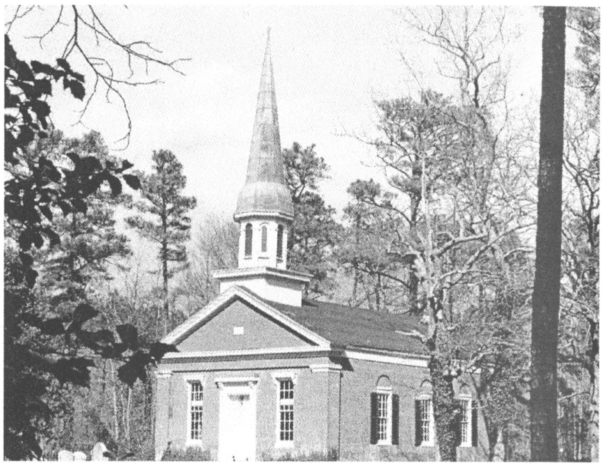
Lecture, Nabb Center Gallery
Thursday, June 9, 7 p.m.

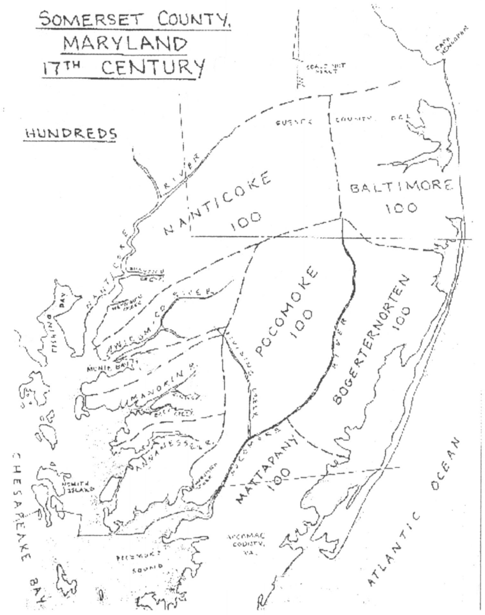
James Jensen, Ph.D. student at the University of Guelph, Ontario, Canada, will examine everyday networks as a major component of household strategies for survival amongst Scottish immigrants to North America. Discussions will touch upon the various waves of Scottish emigrants and how networks associated with place and religious communities helped them reach both short-term and long-term goals. Limited seating.

Taylors Island: Unraveling the History of the Lane Church Cemetery

Lecture, Nabb Center Gallery
Wednesday, June 15, 7 p.m.

Local historian Linda Duyer will speak on efforts to learn more about an African-American cemetery on Taylors Island located adjacent to two historic churches: Lane Methodist Church and Bethlehem Methodist Episcopal Church. With gravesites dating to the early 1800s, burials include families prominent in the history of Dorchester County. Limited seating.




SOMERSET COUNTY,
MARYLAND
17TH CENTURY
HUNDREDS
SUSSEX COUNTY DEL
NANTICOKE 100
BALTIMORE 100
POCOMOKE 100
BOGERTERNORTEN 100
MATTAPANY 100
NANTICOKE RIVER
WICOMICO RIVER
MANOKIN R.
ANNAMESSEX R.
POCOMOKE RIVER
FISHING BAY
SMITH ISLAND
ACCOMAC COUNTY, VA.
POCOMOKE SOUND
CHESAPEAKE BAY
ATLANTIC OCEAN

Families of Old Somerset: Maryland's Lost Territory – Sussex County

Panel Discussion, Nabb Research Center
Saturday, July 16, 1 p.m.

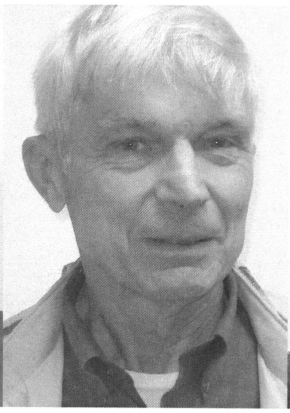
Join us in the third of a series of roundtable discussions about the early families of Old Somerset County, MD. Focusing on the territory now part of Sussex County, Delaware, this discussion will be led by local family historians who have valuable insights about the early families. Come, learn and share! Limited seating. Call 410-543-6312 to reserve a seat.

Volunteer Corner

Thank you to our volunteers, who collectively provide the Nabb Center with critical support including scanning, archival work, curating, docenting, research and research assistance, editing, staffing, outreach, and public programming. Without their dedication and hard work, much of what we do would not be possible.

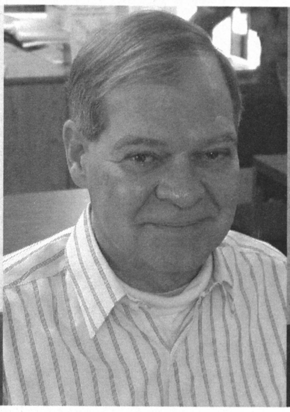
Page Austin

Joe Ballou



Jefferson Boyer

Bill Collison

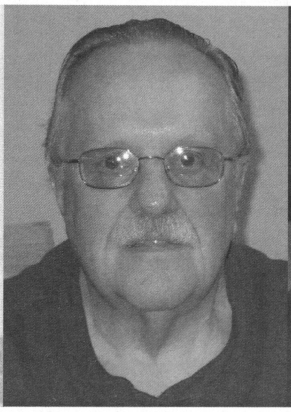


Aleta Davis

Linda Duyer

Mike Hitch

Paul Marshner

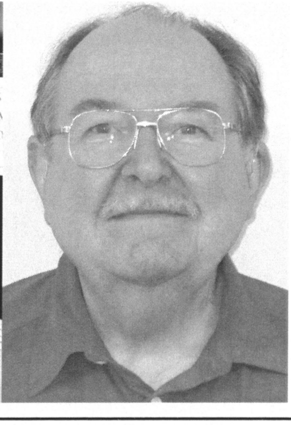


Frances Sistrunk

Pat Taylor

Barbara Welsh

Jane West

Lloyd Whitehead